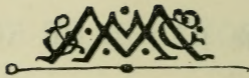


THE ANDROMACHE OF EURIPIDES



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Classical Series

(ΕΥΡΙΠΙΔΟΥ ΑΝΔΡΟΜΑΧΗ)

THE ANDROMACHE OF EURIPIDES

WITH AN INTRODUCTION AND NOTES

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21/8/00

London

MACMILLAN AND CO., LIMITED

NEW YORK: THE MACMILLAN COMPANY

1900

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GLASGOW: PRINTED AT THE UNIVERSITY PRESS
BY ROBERT MACLEHOSE AND CO.

PREFACE.

No apology is needed for the attempt, of which the present edition is the result, to bring the *Andromache* into the list of Greek plays which are usually read in the upper forms of our English schools. For, with all its faults of construction and taste, the play is still the work of "our Euripides the human," noteworthy for its many touches of true feeling and pathos, and noteworthy too as being the inspiration of Racine's *Andromaque*.

The text of the present edition is based on that given in the *Poetae Scenici*. A few conjectures have been admitted, for the chief of which I am indebted to the kindness of Dr. Rutherford. In one passage a rearrangement of the lines, which seemed necessary to restore the sense, has been attempted. In the lyric portions of the play I have, for the most part, adopted the arrangement of lines given by Schmidt in his *Monodien und Wechselgesänge* (vol. iii.—Euripides), but the numbering of the *Poetae Scenici* has, as far as possible, been kept.

My obligations to previous editors are many, and have, I trust, been duly acknowledged in their proper place. I have besides to thank Dr. Rutherford for valuable criticisms, and my colleagues, the Rev. E. C. E. Owen and A. F. Hort, Esq., for their help in revising notes and correcting proofs.

A. R. F. H.

HARROW,
CHRISTMAS, 1899.

CONTENTS.

| | PAGE |
|---|------|
| INTRODUCTION : | |
| 1. The Plot, | ix |
| 2. The Treatment of the Story by other Poets, - | x |
| 3. The Play as a Literary Work, - - - | xiii |
| 4. The Date, - - - - - | xvii |
| 5. The Structure of the Play, - - - - | xx |
| TEXT, - | 1 |
| NOTES, - | 51 |
| APPENDIX ON PARTICLES, - - - - - | 133 |
| INDEX I., - - - - - | 136 |
| INDEX II., - | 138 |

INTRODUCTION

1. THE PLOT.

ANDROMACHE, the wife of Hector, has, by the fortunes of war, come into the possession of Neoptolemus, the son of Achilles, and, as his concubine, borne him one son, Molossus. She is supplanted by Hermione, the daughter of Menelaus, who becomes his proper wife. The latter, being childless, attributes her barrenness to the magic devices of Andromache, and while her husband is away at Delphi, seeking to make amends for former impiety, initiates and carries through a plot against her rival. She is helped by Menelaus, who has come from Sparta to visit her. Andromache flies to sanctuary by the altar of Thetis; but when her enemies threaten the life of her boy, who has been dragged from hiding, she surrenders herself in order to save him, only to find him led with her to execution. Peleus, the aged grandfather of Neoptolemus, appears in the nick of time, and rescues both mother and child.

Hermione, afraid to face her husband and the consequences of her intrigue, tries to commit suicide. She is with difficulty prevented, and finds consolation

in an elopement with Orestes, who appears to claim her as his long-promised bride, and calms her fears by unfolding a plot against Neoptolemus, soon to be carried out at Delphi. Peleus is about to send a warning to Neoptolemus, when news of his murder arrives. The dead body is brought home, and the play concludes with the unexpected appearance of Thetis, the goddess-wife of Peleus, who relieves the gloom of the situation by predicting for Neoptolemus the worship given to a hero, for Andromache a happy marriage, for Molossus a kingdom, and for Peleus the gift of immortality.

2. THE TREATMENT OF THE STORY BY OTHER POETS.

The *Andromache* of the Homeric poems is the *Andromache* we find portrayed in the opening lines of this play—the loving wife of Hector (*Il.* 6. 405 f. : 22. 460 f. : 23. 775 f.), and the loving mother of Astyanax (*Scamandrius*). Her subsequent history—as developed by the poet in this play—was probably derived from the writings of the lesser Cyclic poets.

No other Greek play bearing the same title has come down to us ; but the annals of Latin literature give us some examples of the literary treatment of the *Andromache*-legend. For example, we have preserved to us in Cicero¹ and Varro² fragments of the *Andromache* of Ennius. They are not ample enough to convey any idea of the plot ; but the following

¹ *Tusc.* 3. 19 ; *de Orat.* 1. 64 ; 3. 58 : *Tusc.* 1. 35, 44.

² *De Ling. Lat.* 9.

lines are worthy of quotation for their resemblance to 394 f. of the present play :

Quid petam

Praesidii? quid exsequar? quo nunc aut exsilio aut fuga
Freta sim? arce et urbe sum orba: quo accedam, quo
applicem?

O pater, o patria, o Priami domus, . . .

Haec omnia vidi inflammari,

Priamo vi vitam evitari,

Jovis aram sanguine turpari . . .

Vidi, videreque passa sum aegerrime

Curru Hectorem quadriiugo raptarier . . .

Hectoris natum de muro iactarier.

A comparison of these and other¹ parallel passages makes it not unreasonable to suppose that the Latin poet was directly following in the lines laid down by Euripides.

Of the *Andromache* of Accius, the greatest of Roman tragic poets, nothing survives but the name.

From Accius we come to Vergil, who, in the third book of the *Aeneid*,² makes his hero, Aeneas, visit Epirus and hear from Andromache's own lips the story of her life since the fall of Troy. The passage which deals with this episode is too lengthy to quote here, but it is clear that while the Greek tragedian writes from the Greek point of view, the Latin poet has approached the subject from the Trojan standpoint. The *Andromache* of Euripides is not unfaithful

¹ E.g. the line, *Extemplo acceptum* [? acceptam] *me necato et filium*, clearly refers to Andromache and Molossus.

² 292 f.

to Hector's memory, but she finds comfort in Neoptolemus and the offspring of their union: the Andromache of Vergil is found by Aeneas paying honour to the cenotaph of her first love; she is still "Hector's wife," (*coniugis Hectoreae*, 488), and remembers nothing of Neoptolemus but the misery of being his captive (*victoris heri tetigit captiva cubile*).¹ The former lays stress on the cruelty of Hermione and Menelaus, the latter on the pride of Neoptolemus,

*Stirpis Achilleae fastus iuvenemque superbum,
Servitio enixae, tulimus.*²

In one point of his narrative Vergil is widely at variance with Euripides. While the latter makes Thetis predict Andromache's *marriage* with Helenus at the end of the play, and therefore *after* the murder of Neoptolemus, the former represents her as being given as a slave to Helenus *before* the murder. This cardinal difference between the two accounts makes it probable that Vergil was following another version of the legend.

It only remains to speak of Racine's famous play *Andromaque*.³ How does it compare with its prototype? The ancient characters are here, and the ancient setting, but in spite of this the play is modern. In place of the frankness of the ancient poet on the subject of concubinage there is the reticence of the modern, and the master-motive of the play is the passion of love, of which there are no traces in the Andromache of Euripides.

¹ 324.

² 326, 7.

³ An English translation of this, called *The Distrest Mother*, was brought out by Ambrose Philips in 1711.

3. THE ANDROMACHE AS A LITERARY WORK.

Viewed as literature, the *Andromache* is (to use the words of the writer of the Second Hypothesis) "second-rate" (τῶν δευτέρων). Its demerits are many and obvious. It is (1) two plays rolled into one; (2) it "has the air of a political pamphlet";¹ (3) it has its full share of Euripidean argumentativeness; (4) it is not free from the characteristic Euripidean makeshifts of the prologue and the *dea ex machina*; (5) its treatment of matrimony and concubinage appears (at any rate to moderns) singularly wanting in good taste.

(1) It is two plays rolled into one. Unity, the prime essential of a literary work, as formulated in Horace's line,

Denique sit quidvis, *simplex dumtaxat et unum,*

has been neglected. A reference to the play will show this. The real tragedy of the *Andromache* ends with the rescue of the heroine from her misfortunes by the spirited conduct of Peleus. At this point *Andromache* disappears from the scene, and the action centres round Orestes. The unity of the work is thus destroyed.

(2) It "has the air of a political pamphlet." Political allusions abound. In one passage the poet has his fling at the "dual control" of the Spartan monarchy;² in another he decries a "multitude of counsellors," and recommends the "single rule even of a weaker mind."³ But he does not confine his

¹ Mahaffy.

² 471 f.

³ 481, 2 f.

allusions to domestic politics. He is also a military critic, and if we may assume that the opinions on the conduct of a campaign, which he puts into the mouth of Peleus,¹ are his own, he is on this subject an extreme democrat. To him the general counts for nothing, the rank-and-file, "wiser a thousand-fold," are everything. But his bitterest invective is reserved for Sparta and the Spartans. The characters of Menelaus and Hermione are painted in the blackest colours. In several passages² (notably that which begins at l. 445) the Spartans are held up to universal execration. It is evident (as I shall show more fully below³) that Euripides wrote the play at a time when the relations between Athens and Sparta were in a state of extreme tension, and that he meant it as a direct incitement of his fellow-citizens to further efforts against the common foe.

(3) Examples of Euripides' love of academic disputation are common in this play. The first scene between Hermione and Andromache degenerates into a discussion on marriage, and in the course of it the latter marshals her arguments as if she were an Athenian lawyer addressing an Athenian jury,⁴ and not a mother at bay defending her child. She appears in the same forensic rôle against Menelaus,⁵ just as later in the play⁶ Menelaus and Peleus after the give and take of quick repartee descend to the bathos of long harangues in support of their different

¹ 693 f.² ll. 320, 445, 462, 581, 724, 762, etc.³ pp. xvii.-xix.⁴ ll. 184-231.⁵ ll. 319-363.⁶ 590 f.

opinions. The poet's love of "forensic speeches" (ρήσεις δικανικαί) was even in his own day a matter of notoriety, and is nowhere better exemplified than in the *Andromache*.

(4) The use of the prologue and that of the *deus ex machina* were considered by the ancient critics characteristic of the art of Euripides. By the one he puts the audience in possession of all the facts necessary for their comprehension of the play, by the other he extricates his plot from an apparent *impasse*. Both expedients betray a certain want of originality, and destroy the natural development which is one of the chief marks of a great play; and in this respect the *Andromache* is found wanting, as are many other plays by the same hand.

(5) A certain reserve is expected of a great writer when he deals with delicate subjects; and such reserve is sadly lacking in the *Andromache*, with its frank acknowledgment of the heroine as a concubine, and its open discussion of the relations of the sexes. But yet it must be said in defence of the writer that he wrote for an age which knew no reticence in dealing with such topics. This defence admitted, however, it is still open to us to say that the poet has committed a breach of good taste in bringing such matters on to his stage, and to maintain that this is one of the points in which the *Andromache* falls short of real excellence.

But it is pleasant to turn from the defects of the play and to note that it has one transcendent merit—a full measure of that pathos which no play of our

poet lacks, and which prompted a modern poetess¹ to call him

Our Euripides the human,
 With his droppings of warm tears,
 And his touches of things common,
 Till they rose to touch the spheres.

There is pathos in the figure of the aged servant,² who refuses to forget her mistress's dignity though they share a common slavery, in the heroine's elegiac lament³ (unique as regards this metre in Attic tragedy), in the lines in which she gives herself up to save her son :⁴

"See here I leave the altar—here am I in your hands to kill, to murder, to bind, to strangle by the neck. My child, I gave thee birth, and now, to save thy life, I tread the path to death. But if thou runnest clear of fate, remember me thy mother, my sufferings and my doom, and with interchange of kisses, flow of tears, and folded embraces, tell thy father all I did."

There is infinite pathos, too, in the scene⁵ which brings Andromache and her son hand-in-hand upon the stage to make a final appeal for mercy and to meet their doom.

Nor is it pathos alone that redeems the *Andromache* from worthlessness. The juxtaposition of *Hermione* and *Andromache*, with its contrast between false pride and true dignity, is finely conceived ; and equally fine, from a dramatic point of view, is the contrast between the moral strength of *Peleus*, the

¹ Mrs. Browning, *Wine of Cyprus*.

² 56 f.

³ 103 f.

⁴ 411 f.

⁵ 502 f.

weak old man, and the moral weakness of Menelaus, the blustering warrior.

It was this combination of dignity and pathos, this skill in depicting violent contrasts of passion and character, that earned for Euripides the title of "the most tragic" of poets.¹

4. THE DATE OF THE PLAY.

As the *Andromache* was not brought out at Athens, tradition has not preserved the actual year of production. It can only be roughly determined from internal evidence. In view of the general anti-Spartan complexion of the play, we may safely assume that it was composed during the Peloponnesian War. Whether early or late in that war, is another question. Dindorf, relying on the character of the choral metres which are dactylico-trochaic, and in his opinion indicate an earlier period than the more usual glyconics, places it early, and is supported by the Scholiast, who, in a note on l. 445, indicates the commencement of the war as the approximate date. The Scholiast gives no reason for his belief, and Dindorf's line of argument offers no explanation of the allusion in the following lines spoken by Menelaus :

καὶ νῦν μὲν, οὐ γὰρ ἄφθονον σχολὴν ἔχω,
 ἄπειμ' ἐς οἴκους· ἔστι γὰρ τις οὐ πρόσω
 Σπάρτης πόλις τις, ἣ πρὸ τοῦ μὲν ἦν φίλη,
 νῦν δ' ἐχθρὰ ποιεῖ· τήν δ' ἐπέξελθεῖν θέλω
 στρατηλατήσας χυποχείριον λαβεῖν.²

¹ From Aristotle (*Poet.* 13. 10), τραγικώτατος τῶν ποιητῶν.

² 732-6.

The "city not far from Sparta" is clearly Argos, and Argos was not guilty of "hostile acts" against Sparta at the opening of the Peloponnesian War; for the thirty years' truce made between the two states in 450 B.C. was still in force, and according to Thucydides¹ Argos was neutral when the war broke out. The early date assigned to the play by Dindorf therefore falls to the ground, and we must seek some other period during the war which will better explain this thinly-veiled allusion to Argos.

In 421 B.C. peace was concluded between Athens and Sparta. This was called the Peace of Nicias,² and, owing to the discontent of some of the Spartan allies, was followed by a separate alliance between the two states.³ The discontent of Sparta's allies increased, and led to the formation of a counter-alliance, which was joined by Corinth, Argos, Mantinea, and Elis.⁴ Sparta replied by uniting herself with Thebes.⁵ This gave Alcibiades his chance, and he engineered a counter-alliance between Athens, Argos, Elis, and Mantinea (B.C. 420).⁶ The result is matter of common knowledge. The year 418 B.C. saw the outbreak of war between Sparta and Argos, and the crushing defeat of the latter at Mantinea.

It is clear then that the years 421-418 fulfil the conditions required by the present play. They were years in which the tension between Athens and Sparta was great, and the neutrality previously

¹ Thuc. 2. 9.

² Thuc. 5. 14-20.

³ Thuc. 5. 22-24.

⁴ Thuc. 5. 27-31.

⁵ Thuc. 5. 39-51.

⁶ Thuc. 5. 40-47; Plut. *Alc.* 14.

adopted by Argos towards the militant states was exchanged for a policy of active hostility to Sparta. As Menelaus says in the lines quoted above, "*She was friendly before, now her acts are hostile ; I will proceed against her by an expedition, and reduce her to subjection.*" Her hostility was shown by the alliances of 421 and 420, and the expedition was that which ended in the battle of Mantinea and the reduction of Argos.

In one other respect the play (perhaps intentionally) reflects the history of this period of the Peloponnesian War. The poet represents Menelaus as leaving Sparta to make mischief in Thessaly, as being worsted in argument and purpose by Peleus, the aged chieftain of the northern part of Greece, and as covering his departure by the excuse that he has to deal with Argos. Are these things an allegory? For the historian tells us that the Argive episode of 421 to 418 B.C. was preceded by a period in which Sparta, after sending an expedition under Brasidas to embarrass the Athenians in Thrace and the northern parts of Greece, was forced to give up her forward policy after the death of Brasidas at Amphipolis in 422 B.C.

The foregoing considerations fix the years 421 and 418 B.C. as the limits within which the play was probably written. More nearly than this the date cannot be determined.

5. THE STRUCTURE OF THE PLAY.¹

1. πρόλογος, ll. 1-116 (including dialogue, ll. 56-102, and elegiac lament, ll. 103-110).²
2. πάροδος, ll. 117-146.
3. ἐπεισόδιον πρῶτον, ll. 147-273.
4. στάσιμον πρῶτον, ll. 274-308.
5. ἐπεισόδιον δεύτερον, ll. 309-463.
6. στάσιμον δεύτερον, ll. 464-501.
7. θρῆνος, ll. 502-544.
8. ἐπεισόδιον τρίτον, ll. 545-765.
9. στάσιμον τρίτον, ll. 766-801.
10. ἐπεισόδιον τέταρτον, ll. 802-1008.
11. στάσιμον τέταρτον, ll. 1009-1046.
12. ἔξοδος, ll. 1047-1288.

¹ For the explanation of the terms used in this section, see notes.

² See note on p. 51.

ΥΠΟΘΕΣΙΣ.

I. Νεοπτόλεμος ἐν Τροίᾳ γέρας λαβὼν τὴν Ἀνδρομάχην, τὴν τοῦ Ἑκτορος γυναῖκα, παῖδα ἔτεκεν ἐξ αὐτῆς τὸν Μολοττόν, ὕστερον δὲ ἐπέγγημεν Ἑρμιόνην τὴν Μενελάου θυγατέρα. δίκας δὲ πρότερον ἤτηκὼς τῆς Ἀχιλλέως ἀναιρέσεως τὸν ἐν Δελφοῖς Ἀπόλλωνα πάλιν ἀπῆλθεν ἐπὶ τὸ χρηστήριον μετανοήσας, ἵνα τὸν θεὸν ἐξιλάσῃται. ζηλοτύπως δ' ἔχουσα πρὸς τὴν Ἀνδρομάχην ἢ βασιλῆς ἐβουλεύετο κατ' αὐτῆς θάνατον μεταπεμφαμένη τὸν Μενέλαον· ἢ δὲ τὸ παιδίον μὲν ὑπεξέθηκεν, αὐτὴ δὲ κατέφυγεν ἐπὶ τὸ ἱερὸν τῆς Θέτιδος. οἱ δὲ περὶ τὸν Μενέλαον καὶ τὸ παιδίον ἀνεῦρον καὶ ἐκείνην ἀπατήσαντες ἤγειραν· καὶ σφάττειν μέλλοντες ἀμφοτέρους ἐκωλύθησαν Πηλέως ἐπιφανέντος. Μενέλαος μὲν οὖν ἀπῆλθεν εἰς Σπάρτην, Ἑρμιόνη δὲ μετενόησεν εὐλαβηθεῖσα τὴν παρουσίαν τοῦ Νεοπτολέμου, παραγενόμενος δὲ ὁ Ὀρέστης ταύτην μὲν ἀνήγαγε πείσας, Νεοπτολέμῳ δὲ ἐπεβούλευσεν· ὃν καὶ φονευθέντα παρήσαν οἱ φέροντες. Πηλεῖ δὲ μέλλοντι τὸν νεκρὸν θρηνεῖν Θέτις ἐπιφανείσα τοῦτον μὲν ἐπέταξεν ἐν Δελφοῖς θάψαι, τὴν δὲ Ἀνδρομάχην εἰς Μολόσσους ἀποστεῖλαι μετὰ τοῦ παιδός, αὐτὸν δὲ ἀθανασίαν προσδέχεσθαι. τυχὼν δὲ ταύτης εἰς Μακάρων νήσους ὤκησεν.

II. Ἡ μὲν σκηνὴ τοῦ δράματος κείται ἐν Φθίᾳ, ὃ δὲ χορὸς συνέστηκεν ἐκ Φθιωτίδων γυναικῶν· προλογίζει δὲ Ἀνδρομάχῃ. τὸ δὲ δράμα τῶν δευτέρων· ὁ πρόλογος σαφῶς καὶ εὐλόγως εἰρημένος· ἔτι δὲ καὶ τὰ ἐλεγεία τὰ ἐν τῷ θρήνῳ τῆς Ἀνδρομάχης. ἐν τῷ δευτέρῳ μέρει ῥῆσις Ἑρμιόνης τὸ βασιλικὸν ἐμφαίνουσα, καὶ ὁ πρὸς Ἀνδρομάχην λόγος οὐ κακῶς ἔχων· εἶ δὲ καὶ ὁ Πηλεὺς ὁ τὴν Ἀνδρομάχην ἀφελόμενος.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΝΔΡΟΜΑΧΗ.

ΘΕΡΑΠΑΙΝΑ.

ΧΟΡΟΣ.

ΕΡΜΙΟΝΗ.

ΜΕΝΕΛΛΟΣ.

ΜΟΛΟΣΣΟΣ.

ΠΗΛΕΥΣ

ΤΡΟΦΟΣ.

ΟΡΕΣΤΗΣ.

ΑΓΓΕΛΟΣ.

ΘΕΤΙΣ.

ΕΥΡΙΠΙΔΟΥ ΑΝΔΡΟΜΑΧΗ.

[SCENE.—Before the temple of Thetis in Phthia. In front of it is an altar, on the steps of which is discovered ANDROMACHE, sitting as a suppliant. She is dressed in white—her hair bound with a white fillet. On the altar she has laid an olive branch wreathed with fillets of wool. Her demeanour and gestures indicate profound sadness, as she unfolds her tale of woe.]

ΑΝΔΡΟΜΑΧΗ.

Ἄστιάτιδος γῆς σχῆμα, Θηβαία πόλις,
 ὄθεν ποθ' ἔδνων σὺν πολυχρύσῳ χλιδῇ
 Πριάμου τύραννον ἐστίαν ἀφικόμην,
 δάμαρ δοθεῖσα παιδοποιὸς Ἑκτορι,
 ξηλωτὸς ἔν γε τῷ πρὶν Ἀνδρομάχη χρόνῳ, 5
 νῦν δ', εἴ τις ἄλλη, δυστυχεστάτη γυνή
 [ἐμοῦ πέφυκεν ἢ γενήσεταιί ποτε]
 ἥτις πόσιν μὲν Ἑκτορ' ἐξ Ἀχιλλέως
 θανόντ' ἐσείδον, παῖδά θ' ὄν τίκτω πόσει
 ριφθέντα πύργων Ἀστύνακτ' ἀπ' ὀρθίων, 10
 ἐπεὶ τὸ Τροίας εἶλον Ἕλληνες πέδον,
 αὐτῇ δὲ δούλη, τῶν ἐλευθερωτάτων
 οἴκων νομισθεῖσ', Ἑλλάδ' εἰσαφικόμην

τῷ νησιώτῃ Νεοπτολέμῳ δορὸς γέρας
 δοθεῖσα λείας Τρωικῆς ἐξαίρετον. 15
 Φθίας δὲ τῆσδε καὶ πόλεως Φαρσαλίας
 σύγχορτα ναίω πεδί', ἴν' ἢ θαλασσία
 Πηλεῖ ξυνώκει χωρὶς ἀνθρώπων Θέτις
 φεύγουσ' ὄμιλον· Θεσσαλὸς δέ νιν λεὼς
 Θετίδειον αὐδᾶ θεᾶς χάριν νυμφευμάτων. 20
 ἔνθ' οἶκον ἔσχε τόνδε παῖς Ἀχιλλέως,
 Πηλέα δ' ἀνάσσειν γῆς ἐᾶ Φαρσαλίας,
 ζῶντος γέροντος σκῆπτρον οὐ θέλων λαβεῖν.
 καγὼ δόμοις τοῖσδ' ἄρσεν' ἐντίκτω κόρον,
 πλαθεῖς' Ἀχιλλέως παιδί, δεσπότη τ' ἐμῷ. 25
 καὶ πρὶν μὲν ἐν κακοῖσι κειμένην ὄμως
 ἐλπὶς μ' *ἄελπτος* ἦγε σωθέντος τέκνου
 ἀλκὴν τιν' εὐρεῖν κάπικούρησιν κακῶν
 ἐπεὶ δὲ τὴν Λάκαιναν Ἑρμιόνην γαμῆ
 τοῦμὸν παρώσας δεσπότης δοῦλον λέχος, 30
 κακοῖς πρὸς αὐτῆς σχετλίοις ἐλαύνομαι.
 λέγει γὰρ ὡς νιν φαρμάκοις κεκρυμμένοις
 τίθημ' ἀπαιδα καὶ πόσει μισουμένην,
 αὐτὴ δὲ ναίειν οἶκον ἀντ' αὐτῆς θέλω
 τόνδ', ἐκβαλοῦσα λέκτρα τὰκείνης βία· 35
 ἀγὼ τὸ πρόσθεν οὐχ ἔκοῦσ' ἐδεξάμην,
 νῦν δ' ἐκλέλοιπα· Ζεὺς τάδ' εἰδείη μέγας,
 ὡς οὐχ ἔκοῦσα τῷδ' ἐκοινώθην λέχει.
 ἀλλ' οὐ σφε πείθω, βούλεται δέ με κτανεῖν,
 πατήρ τε θυγατρὶ Μενέλεως ξυνδρᾶ τάδε. 40
 καὶ νῦν κατ' οἶκους ἔστ', ἀπὸ Σπάρτης μολῶν
 ἐπ' αὐτὸ τοῦτο· δειματομένη δ' ἐγὼ

δόμων πάροικον Θέτιδος εἰς ἀνάκτορον
 θάσσω τόδ' ἔλθουσ', ἦν με κωλύση θανεῖν.
 Πηλεύς τε γάρ νιν ἔκγονοί τε Πηλέως 45
 σέβουσιν, ἐρμήνευμα Νηρηῆδος γάμων.
 ὃς δ' ἔστι παῖς μοι μόνος, ὑπεκπέμπω λάθρα
 ἄλλους ἐς οἴκους, μὴ θάνῃ φοβουμένη.
 ὁ γὰρ φυτεύσας αὐτὸν οὔτ' ἐμοὶ πάρα
 προσωφελῆσαι, παιδί τ' οὐδέν ἐστ', ἀπὼν 50
 Δελφῶν κατ' αἶαν, ἔνθα Λοξία δίκην
 οἶδωσι μανίας, ἦν ποτ' ἐς Πυθῶ μολῶν
 ἤτησε Φοῖβον πατρὸς οὐ κτίνειν δίκην,
 εἴ πως τὰ πρόσθε σφάλματ' ἐξαιτούμενος
 θεὸν παράσχοιτ' εἰς τὸ λοιπὸν εὐμενῆ. 55

[By the side-entrance on the spectators' right, the traditional one for arrivals from the neighbourhood, enters an aged attendant. Her face forebodes troublous news, and her look of sadness deepens, as she approaches her mistress and observes her misery.]

ΘΕΡΑΠΙΑΝΑ.

δέσποινα', ἐγὼ τοι τοῦνομ' οὐ φεύγω τόδε
 καλεῖν σ', ἐπεὶ περ καὶ κατ' οἶκον ἠξίου
 τὸν σόν, τὸ Τροίας ἠνίκ' ὤκουμεν πέδον
 εὔνους δὲ καὶ σοὶ ζῶντί τ' ἦν τῷ σῷ πόσει,
 καὶ νῦν φέρουσά σοι νέους ἠκω λόγους, 60
 φόβω μὲν, εἴ τις δεσποτῶν αἰσθήσεται,
 οἴκτω δὲ τῷ σῷ· δεινὰ γὰρ βουλευέται
 Μενέλαος εἰς σὲ παῖς θ', ἃ σοι φυλακτέα.
 ΑΝ. ὦ φιλτάτη ξύνδουλε, σύνδουλος γὰρ εἶ

- τῇ πρόσθ' ἀνάσσει τῇδε, νῦν δὲ δυστυχεῖ, 65
τί δρῶσι; ποίας μηχανὰς πλέκουσιν ᾧ,
κτεῖναι θέλοντες τὴν παναθλίαν ἐμέ;
- ΘΕ. τὸν παῖδά σου μέλλουσιν, ᾧ δύστηνε σύ,
κτείνειν, ὃν ἔξω δωμάτων ὑπεξέθου.
- ΑΝ. οἴμοι' πέπυσται τὸν ἐμὸν ἔκθετον γόνον; 70
πόθεν ποτ'; ᾧ δύστηνος, ὡς ἀπωλόμην.
- ΘΕ. οὐκ οἶδ', ἐκείνων δ' ἡσθόμην ἐγὼ τάδε·
φροῦδος δ' ἐπ' αὐτὸν Μενέλεως δόμων ἄπο.
- ΑΝ. ἀπωλόμην ἄρ' ᾧ τέκνον, κτενουῦσί σε 75
δισσοὶ λαβόντες γῦπες. ὁ δὲ κεκλημένος
πατὴρ ἔτ' ἐν Δελφοῖσι τυγχάνει μένων.
- ΘΕ. δοκῶ γὰρ οὐκ ἂν ᾧδέ σ' ἂν πράσσειν κακῶς,
κείνου παρόντος· νῦν δ' ἔρημος εἶ φίλων.
- ΑΝ. οὐδ' ἀμφὶ Πηλέως ἦλθεν, ὡς ἦξι, φάτις; 80
- ΘΕ. γέρων ἐκεῖνος ὥστε σ' ὠφελεῖν παρών.
- ΑΝ. καὶ μὴν ἔπεμψ' ἐπ' αὐτὸν οὐχ ἅπαξ μόνον.
- ΘΕ. μῶν οὖν δοκεῖς σου φροντίσαι τι' ἀγγέλων;
- ΑΝ. πόθεν; θέλεις οὖν ἄγγελος σύ μοι μολεῖν;
- ΘΕ. τί δῆτα φήσω χρόνιος οὐσ' ἐκ δωμάτων;
- ΑΝ. πολλάς ἂν εὔροις μηχανὰς· γυνὴ γὰρ εἶ. 85
- ΘΕ. κίνδυνος· Ἐρμιόνη γὰρ οὐ σμικρὰ φύλαξ.
- ΑΝ. ὄρῃς; ἀπανθῶς ἐν κακοῖς φίλοισι σοῖς.
- ΘΕ. οὐ δῆτα· μηδὲν τοῦτ' ὄνειδίσῃς ἐμοί.
ἀλλ' εἰμ', ἐπεὶ τοι κοῦ περίβλεπτος βίος 89
δούλης γυναικός, ἦν τι καὶ πάθω κακόν. [Exit.
- ΑΝ. χῶρει νυν' ἡμεῖς δ', οἷσπερ ἐγκείμεσθ' αἰεὶ
[She soliloquizes,
θρήνοισι καὶ γόοισι καὶ δακρύμασι,

πρὸς αἰθέρ' ἐκτενοῦμεν' ἐμπέφυκε γὰρ
 γυναιξὶ τέρψις τῶν παρεστώτων κακῶν
 ἀνὰ στόμ' αἰεὶ καὶ διὰ γλώσσης ἔχειν. 95
 πάρεστι δ' οὐχ ἓν, ἀλλὰ πολλά μοι στένειν,
 πόλιν πατρώαν, τὸν θανόντα θ' Ἔκτορα,
 στερρόν τε τὸν ἐμὸν δαίμον', ᾧ ξυνεξύγην,
 δούλειον ἡμαρ εἰσπεσοῦσ' ἀναξίως.
 χρὴ δ' οὔ ποτ' εἰπεῖν οὐδέν' ὄλβιον βροτῶν, 100
 πρὶν ἂν θανόντος τὴν τελευταίαν ἰδοῖς
 ὅπως περάσας ἡμέραν ἤξει κάτω.

[and then breaks into an elegiac lament.]

Ἴλιῳ αἰπεινῆ Πάρις οὐ γάμον, ἀλλὰ τιν' ἄταν
 ἀγάγετ' εὐναίαν εἰς θαλάμους Ἑλέαν.
 ἄς ἔνεκ', ᾧ Τροία, δορὶ καὶ πυρὶ δηιάλωτον 105
 εἶλέ σ' ὁ χιλιόναυς Ἑλλάδος ὠκύς Ἄρης,
 καὶ τὸν ἐμὸν μελέας πόσιν Ἔκτορα, τὸν περὶ
 τείχη

εἴλκυσε διφρεῦν παῖς Ἀλίας Θέτιδος·
 αὐτὰ δ' ἐκ θαλάμων ἀγόμεν ἐπὶ θίνα θαλάσσης,
 δουλοσύναν στυγεράν ἀμφιβαλοῦσα κᾶρα.
 πολλὰ δὲ δάκρυά μοι κατέβα χροός, ἀνίκ'
 ἔλειπον 111

ἄστνυ τε καὶ θαλάμους καὶ πόσιν ἐν κονίαις.
 ὦμοι ἐγὼ μελέα, τί μ' ἐχρῆν ἔτι φέγγος ὀράσθαι
 Ἑρμιόνας δούλαν; ἄς ὑπο τειρομένα
 πρὸς τόδ' ἄγαλμα θεᾶς ἰκέτις περὶ χεῖρε
 βαλοῦσα 115

τάκομαι, ὡς πετρίνα πιδακόεσσα λιβάς.

[The CHORUS, a troop of native women, enters the ὀρχήστρα, and addresses HERMIONE. Sympathy is written on their faces, but they recommend submission.]

ΧΟΡΟΣ.

ὦ γυναῖ, ἃ Θέτιδος δάπεδον καὶ ἀνάκτορα
θάσσεις [στρ.

δαρὸν οὐδὲ λείπεις,

Φθιάς ὅμως ἔμολον ποτὶ σὰν Ἀσιήτιδα γένναν,

εἴ τί σοι δυναίμαν

120

ἄκος τῶν δυσλύτων πόνων τεμεῖν,

οἳ σὲ καὶ Ἑρμιόναν ἔριδι στυγερά ξυνέκλησαν,

τλάμον' ἀμφὶ λέκτρων

διδύμων ἐπικοῖνον εὐῶσαν

ἀμφὶ παιῶν Ἀχιλλέως.

125

γνώθι τύχαν, λόγισαι τὸ παρὸν κακόν, εἰς

ὅπερ ἤκεις.

[ἀντ.

δεσπόταις ἀμιλλᾷ

Ἴλιάς οὔσα κόρα Λακεδαίμονος ἐκγενέταισι ;

λεῖπε δεξίμηλον

δόμον τᾶς ποντίας θεοῦ. τί σοι

130

καιρὸς ἀτυξομένα δέμας αἰκέλιον καταλείβειν

δεσποτῶν ἀνάγκαις ;

τὸ κρατοῦν δέ σ' ἔπεισι. τί μόχθον

οὐδὲν οὔσα μοχθεῖς ;

ἀλλ' ἴθι λεῖπε θεᾶς Νηρηίδος ἀγλαὸν ἔδραν, στρ.

γνώθι δ' οὔσ' ἐπὶ ξένας

136

δμωίς, ἐπ' ἀλλοτρίας πόλεος,

ἐνθ' οὐ φίλων τιν' εἰσοράς

σῶν, ᾧ δυστυχεστάτα,
 ᾧ παντάλαινα νύμφα. 140
 οἰκτροτάτα γὰρ ἔμοιγ' ἔμολες, γύναι Ἰλιάς,
 οἴκους· [ἀντ.
 δεσποτῶν δ' ἐμῶν φόβῳ
 ἀσυχίαν ἄγομεν, τὸ δὲ σὸν
 οἴκτῳ φέρουσα τυγχάνω,
 μὴ παῖς τᾶς Διὸς κόρας 145
 σοί μ' εὖ φρονουῦσαν εἶδῃ.

[Enter HERMIONE, who turns arrogantly to the CHORUS, showing off her golden tiara and sumptuous robes.]

ΕΡΜΙΟΝΗ.

κόσμον μὲν ἀμφὶ κρατὶ χρυσέας χλιδῆς
 στολμόν τε χρωτὸς τόνδε ποικίλων πέπλων,
 οὐ τῶν Ἀχιλλέως οὐδὲ Πηλέως ἄπο
 δόμων ἀπαρχὰς δεῦρ' ἔχουσ' ἀφικόμην, 150
 ἀλλ' ἐκ Λακαίνης Σπαρτιάτιδος χθονὸς
 Μενέλαος ἡμῖν ταῦτα ὄρωρεται πατήρ
 πολλοῖς ξὺν ἔδνοις, ὥστ' ἐλευθεροστομεῖν.
 ὑμᾶς μὲν οὖν τοῖσδ' ἀνταμείβομαι λόγοις·
 σὺ δ' οὔσα δούλη καὶ δορίκτητος γυνή 155

[She turns to ANDROMACHE.

δόμους κατασχεῖν ἐκβαλοῦσ' ἡμᾶς θέλεις
 τούσδε, στυγούμαι δ' ἀνδρὶ φαρμάκοισι σοῖς,
 νηδὺς δ' ἀκύμων διὰ σέ μοι διόλλυται·
 δεινὴ γὰρ Ἑπειρῶτις εἰς τὰ τοιάδε
 ψυχὴ γυναικῶν ᾧ ἐπισχίσω σ' ἐγώ, 160
 [She points to the temple.

κούδέν σ' ὀνήσει δῶμα Νηρηΐδος τόδε,
 οὐ βωμὸς οὐδὲ ναός, ἀλλὰ κατθανεῖ.
 ἦν δ' οὖν βροτῶν τίς σ' ἢ θεῶν σῶσαι θέλη,
 δεῖ σ' ἀντὶ τῶν πρὶν ὀλβίων φρονημάτων
 πτήξαι ταπεινὴν, προσπεσεῖν τ' ἐμὸν γόνυ, 165
 σαίρειν τε δῶμα τοῦμὸν ἐκ χρυσηλάτων
 τευχέων χερὶ σπείρουσαν Ἀχελῷου δρόσον,
 γνῶναί θ' ἴν' εἰ γῆς. οὐ γὰρ ἐσθ' Ἐκτωρ τάδε,
 οὐ Πρίαμος, οὐδὲ χρυσός, ἀλλ' Ἑλλάς πόλις.
 εἰς τοῦτο δ' ἦκεις ἀμαθίας, δύστηνε σύ, 170
 ἢ παιδὶ πατρός, ὃς σὸν ὤλεσεν πόσιν,
 τολμᾶς ξυνεύδειν καὶ τέκν' αὐθέντου πάρα
 τίκτειν. τοιοῦτον πᾶν τὸ βάρβαρον γένος·
 πατήρ τε θυγατρὶ παῖς τε μητρὶ μίγνυται
 κόρη τ' ἀδελφῶ, διὰ φόνου δ' οἱ φίλτατοι 175
 χωροῦσι, καὶ τῶνδ' οὐδὲν ἐξείργει νόμος.
 ἄ μὴ παρ' ἡμᾶς ἔσφερ'· οὐδὲ γὰρ καλὸν
 δυοῖν γυναικοῖν ἄνδρ' ἐν ἡνίας ἔχειν,
 ἀλλ' εἰς μίαν βλέποντες εὐναίαν Κύπριν
 στέργουσιν, ὅστις μὴ κακῶς οἰκεῖν θέλει. 180

ΧΟ. ἐπίφθονόν τι χρῆμα θηλειῶν ἔφω,
 καὶ ξυγγάμοισι δυσμενὲς μάλιστ' αἰεῖ.

ΑΝ. φεῦ φεῦ·

κακόν γε θνητοῖς τὸ νέον, ἐν τε τῷ νέῳ
 τὸ μὴ δίκαιον ὅστις ἀνθρώπων ἔχει. 185
 ἐγὼ δὲ ταρβῶ μὴ τὸ δουλεύειν μέ σοι
 λόγων ἀπόσῃ πόλλ' ἔχουσιν ἔνδिका,
 ἦν δ' αὖ κρατήσω, μὴ ἔπι τῷδ' ὄφλω βλάβην·
 οἱ γὰρ πνέοντες μεγάλα τοὺς κρείστους λόγους

πικρῶς φέρουσι τῶν ἐλασσόνων ὑπο· 190
 ὅμως δ' ἔμαυτήν οὐ προδοῦσ' ἀλώσομαι.
 εἶπ', ὦ νεᾶνι, τῷ σ' ἔχεγγύω λόγῳ
 πεισθεῖσ' ἀπωθῶ γνησίων νυμφευμάτων ;
 ὡς τῆς Λακείνης ἢ Φρυγῶν μείζων πόλις
 τύχη θ' ὑπερθεῖ, κάμ' ἐλευθέραν ὄρας ; 195
 ἢ τῷ νέῳ τε καὶ σφριγῶντι σώματι
 πόλεως τε μεγέθει καὶ φίλοις ἐπηρμένη
 οἶκον κατασχεῖν τὸν σὸν ἀντὶ σοῦ θέλω ;
 πότερον ἴν' αὐτῇ παῖδας ἀντὶ σοῦ τέκω
 δούλους, ἔμαυτῇ γ' ἀθλίαν ἐφορκίδα ; 200
 ἢ τοὺς ἐμούς τις παῖδας ἐξανέξεται
 Φθίας τυράννουσ' ὄντας, ἢν σὺ μὴ τέκῃς ;
 φιλοῦσι γάρ μ' Ἕλληνες Ἐκτορός τ' ἄπο,
 αὐτῇ τ' ἀμαυρὰ κοῦ τυράννοσ' ἢ Φρυγῶν.
 οὐκ ἐξ ἐμῶν σε φαρμάκων στυγεῖ πόσις, 205
 ἀλλ' εἰ ξυνεῖναι μὴ ἴπιηδεῖα κυρεῖς.
 φίλτρον δὲ καὶ τόδ' οὐ τὸ κάλλος, ὦ γύναι,
 ἀλλ' ἀρεταὶ τέρπουσι τοὺς ξυνευνέτας.
 σὺ δ' ἦν τι κνισθῆς, ἢ Λάκαινα μὲν πόλις
 μέγ' ἐστί, τὴν δὲ Σκῦρον οὐδαμοῦ τίθῃς, 210
 πλουτεῖς δ' ἐν οὐ πλουτοῦσι, Μενέλεωσ δέ σοι
 μείζων Ἀχιλλέωσ. ταῦτά τοί σ' ἔχθει πόσις.
 χρὴ γὰρ γυναῖκα, κὰν κακῶ πόσει δοθῆ,
 στέργειν ἄμιλλάν τ' οὐκ ἔχειν φρονήματος.
 εἰ δ' ἀμφὶ Θρήκην χιόνι τὴν κατάρρυτον 215
 τυράννον ἔσχεσ' ἀνδρ', ἴν' ἐν μέρει λέχος
 δίδωσι πολλαῖς εἰς ἀνὴρ κοινούμενος,
 ἔκτεινας ἂν τάσδ' ; εἶτ' ἀπληστίαν λέχους

πάσαις γυναιξὶ προστιθεῖσ' ἄν ἠρέθης.
 αἰσχρὸν γέ· καίτοι χείρον' ἀρσένων νόσον 220
 ταύτην νοσοῦμεν, ἀλλὰ πρῶστημεν καλῶς,
 ὦ φίλταθ' Ἑκτορ, ἀλλ' ἐγὼ τὴν σὴν χάριν
 σοὶ καὶ ξυνήρων, εἴ τί σε σφάλλοι Κύπρις,
 καὶ μαστὸν ἤδη πολλάκις νόθοισι σοῖς
 ἐπέσχον, ἵνα σοι μηδὲν ἐνδοίην πικρὸν. 225
 καὶ ταῦτα δρῶσα τὰρετῇ προσηγόμεν
 πόσιν· σὺ δ' οὐδὲ ρανίδ' ὑπαιθρίας δρόσου
 τῷ σῷ προσίξιν ἀνδρὶ δειμαίνουσ' ἑᾶς.
 μὴ τὴν τεκοῦσαν τῇ φιλανδρία, γύναι,
 ζῆτει παρελθεῖν· τῶν κακῶν γὰρ μητέρων 230
 φεύγειν τρόπους χρὴ τέκν', ὅσοις ἔνεστι νοῦς.

ΧΟ. δέσποιν', ὅσον σοι ραδίως παρίσταται,
 τοσόνδε πείθου τῇδε συμβῆναι λόγοις.

ΕΡ. τί σεμνομυθεῖς κεις ἀγῶν' ἔρχει λόγων,
 ὡς δὴ σὺ σώφρων, τὰμὰ δ' οὐχὶ σώφρονα; 235

ΑΝ. οὔκουν ἐφ' οἷς γε νῦν καθέστηκας λόγοις.

ΕΡ. ὁ νοῦς ὁ σός μοι μὴ ξυνοικοίη, γύναι.

ΑΝ. νέα πέφυκας καὶ λέγεις αἰσχρῶν πέρι.

ΕΡ. σὺ δ' οὐ λέγεις γε, δρᾶς δέ μ' εἰς ὅσον δύνα.

ΑΝ. οὐκ αὖ σιωπῇ Κύπριδος ἀλγήσεις πέρι; 240

ΕΡ. τί δ'; οὐ γυναιξὶ ταῦτα πρῶτα πανταχοῦ;

ΑΝ. καλῶς γε χρωμέναισιν· εἰ δὲ μή, οὐ καλά.

ΕΡ. οὐ βαρβάρων νόμοισιν οἰκοῦμεν πόλιν.

ΑΝ. κὰκεῖ τά γ' αἰσχρὰ κἀνθάδ' αἰσχύνην ἔχει.

ΕΡ. σοφὴ σοφὴ σὺ· κατθανεῖν δ' ὅμως σε δεῖ. 245

ΑΝ. ὁρᾶς ἄγαλμα Θετιδος εἰς σ' ἀποβλέπον;

[She points to the statue of THETIS.]

- ΕΡ. μισοῦν γε πατρίδα σὴν Ἀχιλλέως φόνῳ.
 ΑΝ. Ἐλένη νιν ὄλεσ', οὐκ ἐγώ, μήτηρ δὲ σή.
 ΕΡ. ἦ καὶ πρόσω γὰρ τῶν ἐμῶν ψαύσεις κακῶν;
 ΑΝ. ἰδοῦ σιωπῶ καπιλάζυμαι στόμα. 250
 ΕΡ. ἐκεῖνο λέξον, οὐπερ οὔνεκ' ἐστάλην.
 ΑΝ. λέγω σ' ἐγὼ νοῦν οὐκ ἔχειν ὅσον σε δεῖ.
 ΕΡ. λείψεις τόδ' ἀγνὸν τέμειος ἐναλίας θεοῦ;
 ΑΝ. εἰ μὴ θανοῦμαί γ'· εἰ δὲ μή, οὐ λείψω ποτέ.
 ΕΡ. ὡς τοῦτ' ἄραρε, κοῦ μινῶ πόσιν μολεῖν. 255
 ΑΝ. ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω μέ σοι.
 ΕΡ. πῦρ σοι προσοίσω κοῦ τὸ σὸν προσκέψομαι.
 ΑΝ. σὺ δ' οὖν κάταιθε· θεοὶ γὰρ εἴσονται τάδε.
 ΕΡ. καὶ χρωτὶ δεινῶν τραυμάτων ἀλγηδόνας.
 ΑΝ. σφάζ', αἱμάτου θεᾶς βωμόν, ἢ μέτεισί σε. 260
 ΕΡ. ᾧ βάρβαρον σὺ θρέμμα καὶ σκληρὸν θράσος,
 ἐγκαρτερεῖς δὴ θάνατον; ἀλλ' ἐγὼ σ' ἔδρας
 ἐκ τῆσδ' ἐκοῦσαν ἐξαναστήσω τάχα
 τοιόνδ' ἔχω σου δέλεαρ. ἀλλὰ γὰρ λόγους
 κρύψω, τὸ δ' ἔργον αὐτὸ σημαίνει τάχα. 265
 κάθησ' ἐδραία· καὶ γὰρ εἰ πέριξ σ' ἔχει
 τηκτὸς μόλυβδος, ἐξαναστήσω σ' ἐγώ,
 πρὶν ᾧ πέποιθας παιῶν Ἀχιλλέως μολεῖν. [*Exit.*]

[ANDROMACHE gazes after her, and then speaks.]

- ΑΝ. πέποιθα. δεινὸν δ' ἐρπετῶν μὲν ἀγρίων
 ἄκη βροτοῖσι θεῶν καταστήσαι τινα, 270
 ἃ δ' ἔστ' ἐχίδνης καὶ πυρὸς περαιτέρω,
 οὐδεὶς γυναικὸς φάρμακ' ἐξηύρηκέ πω
 κακῆς· τοσοῦτόν ἐσμεν ἀνθρώποις κακόν.

ΧΟ. ἦ μεγάλων ἀχέων ἄρ' ὑπῆρξεν, ὅτ' Ἰδαίαν ἐς
 νάπαν στρ. 275

ἦλθ' ὁ Μαιίας τε καὶ Διὸς τόκος,
 τρίπωλον ἄρμα δαιμόνων ἄγων τὸ καλλιζυγές,
 ἔριδι στυγερᾷ κεκορυθμένον εὐμορφίας
 σταθμοὺς ἐπὶ βούτα 280

βοτῆρά τ' ἀμφὶ μονότροπον νεανίαν
 ἔρημόν θ' ἐστιοῦχον αὐλάν.

ταὶ δ' ἐπεὶ ὑλόκομον νάπος ἤλυθον, οὐρειῶν
 πιδάκων [ἀντ.

νίψαν αἰγλᾶντα σώματα ροαῖς 286

ἔβαν δὲ Πριαμίδαν ὑπερβολαῖς λόγων δυσ-
 φρόνων

παραβαλλόμεναι. Κύπρις εἶλε λόγοις αἰόλοις,
 τερπνοῖς μὲν ἀκούσαι, 290

πικρὰν δὲ σύγχυσιν βίου Φρυγῶν πόλει
 ταλαίνα περγάμοις τε Τροίας.

εἶθε δ' ὑπὲρ κεφαλᾶς ἔβαλεν κακὸν ἅ τεκοῦσά
 νιν μόρον, στρ.

πρὶν Ἰδαῖον κατοικίσει λέπας, 295

ὅτε νιν παρὰ θεσπεσίῳ δάφνᾳ
 βόασε Κασάνδρα κτανεῖν,

μεγάλαν Πριάμου πόλεως λώβαν.

τίν' οὐκ ἐπῆλθε, ποῖον οὐκ ἐλίσσεται
 δαμογερόντων βρέφος φονεύειν; 300

οὔτ' ἂν ἐπ' Ἰλιάσι ζυγὸν ἤλυθε δοῦλιον, σύ τ'
 ἂν, γύναι, [ἀντ.

τυράννων ἔσχες ἂν δόμων ἔδρας

παρέλυσε δ' ἂν Ἑλλάδος ἀλγεινοὺς

πόνους, ὅτ' ἀμφὶ Τρωίαν 305
 δεκέτεις ἀλίληντο νέοι λόγχαις
 λέχη τ' ἔρημ' ἄν οὔποτ' ἐξελείπετο
 καὶ τεκέων ὀρφανοὶ γέροντες.

ΜΕΝΕΛΑΟΣ.

[Enter MENELAUS by the side entrance on the spectators' left (reserved, by tradition, for those coming from a distance). He leads by the hand MOLOSSUS, ANDROMACHE'S son. On seeing the latter ANDROMACHE is horror-struck.]

ΜΕ. ἦκω λαβὼν σὸν παῖδ', ὃν εἰς ἄλλους δόμους
 λάθρα θυγατρὸς τῆς ἐμῆς ὑπεξέθου. 310
 σὲ μὲν γὰρ ἠΰχεις θεᾶς βρέτας σῶσαι τόδε,
 τοῦτον δὲ τοὺς κρύψαντας· ἀλλ' ἐφηυρέθης
 ἦσπον φρονούσα τοῦδε Μενέλεω, γύναι.
 κεῖ μὴ τόδ' ἐκλιποῦσ' ἔρημώσεις πέδον,
 ὅδ' ἀντὶ τοῦ σοῦ σώματος σφαγήσεται. 315
 [She points to the child.]

ταῦτ' οὖν λογίζου, πότερα κατθανεῖν θέλεις,
 ἢ τόνδ' ὀλέσθαι σῆς ἀμαρτίας ὑπερ,
 ἦν εἰς ἔμ' εἷς τε παῖδ' ἐμὴν ἀμαρτάνεις.

ΑΝ. ὦ δόξα δόξα, μυρίοισι δὴ βροτῶν
 οὐδὲν γεγῶσι βίοτον ὄγκωσας μέγαν. 320
 εὐκλεία δ' οἷς μὲν ἔστ' ἀληθείας ὑπο,
 εὐδαιμονίζω τοὺς δ' ὑπὸ ψευδῶν ἔχειν
 οὐκ ἀξιόσω πλὴν τύχη φρονεῖν δοκεῖν.
 σὺ δὲ στρατηγῶν λογάσιν Ἑλλήνων ποτὲ
 Τρωίαν ἀφείλου Πρίαμον, ὧδε φαῦλος ὢν ; 325
 ὅστις θυγατρὸς ἀντίπαιδος ἐκ λόγων

τοσόνηδ' ἔπνευσας, καὶ γυναικὶ δυστυχεῖ
 δούλῃ κατέστης εἰς ἀγῶν'· οὐκ ἀξιῶ
 οὔτ' οὖν σὲ Τροίας οὔτε σοῦ Τροίαν ἔτι. T.
 ἔξωθέν εἰσιν οἱ δοκοῦντες εὐ φρονεῖν 330
 λαμπροί, τὰ δ' ἔνδον πᾶσιν ἀνθρώποις ἴσοι,
 πλὴν εἴ τι πλούτῳ· τοῦτο δ' ἰσχύει μέγα.
 Μενέλαε, φέρε δὴ διαπεράνωμεν λόγους·
 τέθηκα δὴ σῆ θυγατρὶ καὶ μ' ἀπόλεσε·
 μαιφόνον μὲν οὐκέτ' ἂν φύγοι μύσος, 335
 ἐν τοῖς δὲ πολλοῖς καὶ σὺ τόνδ' ἀγωνιεῖ
 φόνον· τὸ συνδρῶν γάρ σ' ἀναγκάσει χρέος.
 ἦν δ' οὖν ἐγὼ μὲν μὴ θανεῖν ὑπεκδράμω,
 τὸν παῖδά μου κτενεῖτε; κῆτα πῶς πατὴρ
 τέκνου θανόντος ῥαδίως ἀνέξεται; 340
 οὐχ ᾧδ' ἀνανδρον αὐτὸν ἢ Τροία καλεῖ·
 ἀλλ' εἰσιν οἱ χρῆ· Πηλέως γὰρ ἄξια
 πατρός τ' Ἀχιλλέως ἔργα δρῶν φανήσεται.
 ὥσει δὲ σὴν παῖδ' ἐκ δόμων· σὺ δ' ἐκιδίδους
 ἄλλῳ τί λέξεις; πότερον ὡς κακὸν πόσιν 345
 φεύγει τὸ ταύτης σῶφρον; ἀλλ' ἐψεύσεται.
 γαμῆ δὲ τίς νιν; ἢ σφ' ἀνανδρον ἐν δόμοις
 χήραν καθέξεις πολίον; ᾧ τλήμων ἄνερ,
 κακῶν τοσοῦτων οὐχ ὀρᾶς ἐπιρροάς;
 πόσας ἂν εὐνάς θυγατέρ' ἠδίκημένην 350
 βούλοι' ἂν εὐρεῖν ἢ παθεῖν ἀγῶ λέγω;
 οὐ χρῆ' πὶ μικροῖς μεγάλα πορσύνειν κακά,
 οὐδ', εἰ γυναικῆς ἐσμεν ἀτηρὸν κακόν,
 ἄνδρας γυναιξὶν ἐξομοιοῦσθαι φύσιν.
 ἡμεῖς γὰρ εἰ σὴν παῖδα φαρμακεύομεν 355

καὶ νηδὺν ἐξαμβλοῦμεν, ὡς αὐτὴ λέγει,
 ἐκόντες, οὐκ ἄκοντες, οὐδὲ βώμιοι
 πίτνοντες, αὐτοὶ τὴν δίκην ὑφέξομεν
 ἐν σοῖσι γαμβροῖς, οἷσιν οὐκ ἐλάσσονα
 βλάβην ὀφείλω προστιθεῖσ' ἀπαιδίαν. 360
 ἡμεῖς μὲν οὖν τοιοῖδε· τῆς δὲ σῆς φρενὸς
 εἶν που δέδοικα· διὰ γυναικείαν ἔριν
 καὶ τὴν τάλαιναν ὄλεσας Φρυγῶν πόλιν.

ΧΟ. ἄγαν ἔλεξας, ὡς γυνὴ πρὸς ἄρσενας,
 καὶ σου τὸ σῶφρον ἐξετόξευσεν φρενός. 365

ΜΕ. γύναι, τὰδ' ἐστὶ σμικρὰ καὶ μοναρχίας
 οὐκ ἄξι', ὡς φῆς, τῆς ἐμῆς, οὐδ' Ἑλλάδος.
 εὐδ' ἴσθ', ὅτου τις τυγχάνει χρεῖαν ἔχων,
 τοῦτ' ἔσθ' ἐκάστῳ μείζον ἢ Τροίαν ἐλεῖν.
 κὰγὼ θυγατρί—μεγάλα γὰρ κρίνω τάδε, 370
 λέχους στέρεσθαι—ξύμμαχος καθίσταμαι
 τὰ μὲν γὰρ ἄλλα δεύτερ', ἂν πάσχη γυνή
 ἀνδρὸς δ' ἀμαρτάνουσ' ἀμαρτάνει βίου.
 δούλων δ' ἐκείνον τῶν ἐμῶν ἄρχειν χρεῶν
 καὶ τῶν ἐκείνου τοὺς ἐμούς ἡμᾶς τε πρὸς· 375
 φίλων γὰρ οὐδὲν ἴδιον, οἵτινες φίλοι
 ὀρθῶς πεφύκασ', ἀλλὰ κοινὰ χρήματα.
 μένων δὲ τοὺς ἀπόντας, εἰ μὴ θήσομαι
 τὰμ' ὡς ἄριστα, φαῦλός εἰμι κού σοφός.
 ἀλλ' ἐξανίστω τῶνδ' ἀνακτόρων θεᾶς· 380
 ὡς ἦν θάνης σύ, παῖς ὅδ' ἐκφεύγει μόρον,
 σοῦ δ' οὐ θελούσης κατθανεῖν, τόνδε κτειῶ.
 δυοῖν δ' ἀνάγκη θατέρῳ λιπεῖν βίου.

ΑΝ. οἴμοι, πικρὰν κλήρωσιν αἵρεσίν τέ μοι

βίου καθίστης, καὶ λαχοῦσά τ' ἀθλία 385
καὶ μὴ λαχοῦσα δυστυχῆς καθίσταμαι.
ὦ μεγάλα πρῶστων αἰτίας μικρᾶς πέρι,

[to MENELAUS.

πιθοῦ τί καίνεις μ'; ἀντὶ τοῦ; ποίαν πόλιν
προῦδωκα; τίνα σῶν ἔκτανον παίδων ἐγώ;
ποίον δ' ἔπρησα δῶμ'; ἐκοιμήθην βία 390
ξὺν δεσπότησιν κᾶτ' ἔμ', οὐ κείνον, κτενεῖς,
τὸν αἴτιον τῶνδ', ἀλλὰ τὴν ἀρχὴν ἀφείς
πρὸς τὴν τελευτὴν ὑστέραν οὔσαν φέρει;

[to herself.

- [404] τί δῆτ' ἐμοὶ ξὴν ἠδύ; πρὸς τί χρὴ βλέπειν,
[405] πρὸς τὰς παρούσας ἢ παρελθούσας τύχας; 395
[399] ἦτις σφαγὰς μὲν Ἔκτορος τροχηλάτους
[400] κατεῖδον οἰκτρῶς τ' Ἴλιον πυρούμενον,
[401] αὐτὴ δὲ δούλη ναῦς ἐπ' Ἀργείων ἔβην,
[402] κόμης ἐπισπασθεῖς· ἐπεὶ δ' ἀφικόμην
[403] Φθίαν, φονεύσιν Ἔκτορος νυμφεύομαι. 400
[394] οἴμοι κακῶν τῶνδ', ὦ τάλαιν' ἐμὴ πατρίς,
[395] ὡς δεινὰ πάσχω· τί δέ με καὶ τεκεῖν ἐχρῆν
[396] ἄχθος τ' ἐπ' ἄχθει τῷδε προσθέσθαι διπλοῦν,
[397] ἀτὰρ τί ταῦτ' ὀδύρομαι, τὰ δ' ἐν ποσὶν
[398] οὐκ ἐξιχμάζω καὶ λογίζομαι κακά; 405
εἰς παῖς ὃδ' ἦν μοι λοιπὸς ὀφθαλμὸς βίου

[She points to her son.

τούτον κτανεῖν μέλλουσιν οἷς δοκεῖ τάδε.
οὐ δῆτα τοῦμοῦ γ' οὔνεκ' ἀθλίου βίου
ἐν τῷδε μὲν γὰρ ἐλπίς, εἰ σωθήσεται,
ἐμοὶ δ' ὄνειδος μὴ θανεῖν ὑπὲρ τέκνου. 410

ἰδοὺν προλείπω βωμὸν ἤδε χειρία

[*She leaves the altar,*

σφάζειν, φονεύειν, δεῖν, ἀπαρτῆσαι δέρην.

ὦ τέκνον, ἢ τεκοῦσά σ', ὡς σὺ μὴ θάνῃς,

[*and clasps her child.*

στείχω πρὸς Ἄϊδην· ἦν δ' ὑπεκδράμῃς μόρον,

μέμνησο μητρός, οἶα τλάσ' ἀπωλόμην, 415

καὶ πατρὶ τῷ σῶ, διὰ φιλημάτων ἰὼν

δάκρυστά τε λείβων καὶ περιπτύσσων χέρας,

λέγ' οἷ' ἔπραξα. πᾶσι δ' ἀνθρώποις ἄρ' ἦν

ψυχὴ τέκν'· ὅστις δ' αὐτ' ἀπειρος ὦν ψέγει,

ἦσπον μὲν ἀλγεῖ, δυστυχῶν δ' εὐδαιμονεῖ. 420

ΧΟ. ὥκτειρ' ἀκούσασ'· οἰκτρὰ γὰρ τὰ δυστυχῆ

βροτοῖς ἅπασι, κἂν θυραῖος ὦν κυρῆ.

ἐς ξύμβασιν δὲ χρὴ σε σὴν τε παῖδ' ἄγειν,

Μενέλαε, καὶ τήνδ', ὡς ἀπαλλαχθῆ πόνων.

ΜΕ. [*To the attendants who at once seize ANDROMACHE.*]

λάβεσθέ μοι τῆσδ' ἀμφελίξαντες χέρας, 425

δμῶες· λόγους γὰρ οὐ φίλους ἀκούσεται.

ἔγωγ', ἵν' ἀγνὸν βωμὸν ἐκλίποις θεᾶς,

προύτεινα παιδὸς θάνατον, ᾧ σ' ὑπήγαγον

εἰς χεῖρας ἐλθεῖν τὰς ἐμὰς ἐπὶ σφαγῆν.

καὶ τὰμφι σοῦ μὲν ὦδ' ἔχοντ' ἐπίστασο· 430

τὰ δ' ἀμφι παιδὸς τοῦδε παῖς ἐμὴ κρινεῖ,

ἦν τε κτανεῖν νιν ἦν τε μὴ κτανεῖν θέλη.

ἀλλ' ἔρπ' ἐς οἶκους τούσδ', ἵν' εἰς ἐλευθέρους

δούλη γεγῶσα μήποθ' ὑβρίξειν μάθῃς.

ΑΝ. οἴμοι· δόλω μ' ὑπῆλθες, ἠπατήμεθα. 435

[*She turns to him, as they drag her out.*

- ΜΕ. κήρυσσ' ἅπασιν· οὐ γὰρ ἐξαρνούμεθα.
- ΑΝ. ἦ ταῦτ' ἐν ὑμῖν τοῖς παρ' Εὐρώτῃ σοφά;
- ΜΕ. καὶ τοῖς γε Τροία, τοὺς παθόντας ἀντιδρᾶν.
- ΑΝ. τὰ θεῖα δ' οὐ θεῖ', οὐδ' ἔχειν ἠγεῖ δίκην;
- ΜΕ. ὅταν τὰδ' ἦ, τότε οἴσομεν· σέ δὲ κτενῶ. 440
- ΑΝ. ἦ καὶ νεοσσὸν τόνδ', ὑπὸ πτερῶν σπάσας;
- ΜΕ. οὐ δῆτα· θυγατρὶ δ', ἣν θέλῃ, δώσω κτανεῖν.
- ΑΝ. οἴμοι· τί δῆτά σ' οὐ καταστένω, τέκνον;
- ΜΕ. οὔκουν θρασεῖά γ' αὐτὸν ἐλπίς ἀναμένει. [Ἐπιτ.]
- ΑΝ. ὦ πᾶσιν ἀνθρώποισιν ἔχθιστοι βροτῶν, 445
 Σπάρτης ἔνοικοι, δόλια βουλευτήρια,
 ψευδῶν ἄνακτες, μηχανορράφοι κακῶν,
 ἐλικτὰ κούδεν ὑγιές, ἀλλὰ πᾶν περίξ
 φρονοῦντες, ἀδίκως εὐτυχεῖτ' ἀν' Ἑλλάδα.
 τί δ' οὐκ ἐν ὑμῖν ἐστίν; οὐ πλείστοι φόνοι, 450
 οὐκ αἰσχροκερδεῖς; οὐ λέγοντες ἄλλα μὲν
 γλώσση, φρονοῦντες δ' ἄλλ' ἐφευρίσκεσθ' αἰεῖ;
 ὅλοισθ'. ἐμοὶ δὲ θάνατος οὐχ οὔτω βαρὺς
 ὡς σοὶ δέδοκται· κείνα γάρ μ' ἀπόλεσεν,
 ὅθ' ἠ τάλαινα πόλις ἀναλώθη Φρυγῶν 455
 πόσις θ' ὁ κλεινός, ὅς σε πολλάκις δορὶ
 ναύτην ἔθηκεν ἀντὶ χερσαίου κακόν.
 νῦν δ' ἐς γυναῖκα γοργὸς ὀπλίτης φᾶνεῖς
 κτείνεις μ'; ἀπόκτειν'. ὡς ἀθώπευτόν γέ σε
 γλώσσης ἀφήσω τῆς ἐμῆς καὶ παῖδα σὴν. 460
 ἐπεὶ σὺ μὲν πέφυκας ἐν Σπάρτῃ μέγας,
 ἡμεῖς δὲ Τροία γ' εἰ δ' ἐγὼ πράσσω κακῶς,
 μηδὲν τόδ' αὔχει· καὶ σὺ γὰρ πράξειαι ἄν.
- ΧΟ. οὐδέποτε δίδυμα λέκτρ' ἐπαινέσω βροτῶν [στρ.]

οὐδ' ἀμφιμάτορας κόρους, 466
 ἔριδας οἴκων, δυσμενεῖς τε λύπας.
 μίαν μοι στεργέτω πόσις γάμοις
 ἀκοινώνητον ἀνδρὸς εὐνάν. 470
 οὐδέ γ' ἐνὶ πόλεσι δίπτυχοι τυραννίδες
 μιᾶς ἀμείνονες φέρειν,
 ἄχθος ἐπ' ἄχθει καὶ στάσις πολίταις· 475
 ένός θ' ὕμνου ξυνεργάταιν δυοῖν
 ἔριν Μοῦσαι φιλοῦσι κραίνειν·
 πνοαὶ δ' ὅταν φέρωσι ναυτίλους θοαί, στρ.
 κατὰ πηδαλίων διδύμα πραπίδων γνώμα 480
 σοφῶν τε πλήθος ἀθρόον ἀσθενέστερον
 φαυλοτέρας φρενὸς αὐτοκρατοῦς
 ἐνός, ὃ δύνασις ἀνά τε μέλαθρα 484
 κατὰ τε πόλιας, ὁπόταν εὐρεῖν θέλωσι καιρόν·
 ἔδειξεν ἠ Δάκαινα τοῦ στρατηλάτα ἀντ.
 Μενέλα· διὰ γὰρ πυρὸς ἦλθ' ἑτέρῳ λέκτρῳ,
 κτείνει δὲ τὴν τάλαιναν Ἰλιάδα κόραν
 παῖδά τε δύσφρονος *ἐξ ἔριδος.* 490
 ἄθεος ἄνομος ἄχαρις ὁ φόνος·
 ἔτι σε, πότνια, μετατροπὰ τῶνδ' ἔπεισιν ἔργων.
 καὶ μὴν ἐσορῶ
 τόδε σύγκρατον ζεῦγος πρὸ δόμων, 495
 ψήφῳ θανάτου κατακεκριμένον
 οὐστήνηε γύναι, τλήμον δὲ σύ, παῖ,
 μητρὸς λεχέων ὅς ὑπερθνήσκεις,
 οὐδὲν μετέχων, 500
 οὐδ' αἴτιος ὢν βασιλεῦσιν.

[ANDROMACHE re-enters with MOLOSSUS, who clings to her.]

ΑΝ. ἄδ' ἐγὼ χέρας αἵματηρὰς βρόχοισι κεκλι-
 μένα στρ.
[She shows her corded arms.
 πέμπομαι κατὰ γαίης.

ΜΟΛΟΣΣΟΣ.

ΜΟ. μᾶτερ μᾶτερ, ἐγὼ δὲ σᾶ [He clings to his mother.
 πτέρυγι συγκαταβαίνω. 505

ΑΝ. θῦμα δάϊον, ᾧ χθονὸς
 Φθίας κράντορες. ΜΟ. ᾧ πάτερ,
 μόλε φίλοις ἐπίκουρος.

ΑΝ. κείσει δῆ, τέκνον, ᾧ φίλος, 510
 μαστοῖς ματέρος ἀμφὶ σᾶς
 νεκρὸς ὑπὸ χθονὶ σὺν νεκροῖς.

ΜΟ. ὦμοι μοι, τί πάθω; τάλας
 δῆτ' ἐγὼ σύ τε, μᾶτερ.

[MENE LAUS re-enters, bent on carrying out the murder.]

ΜΕ. ἴθ' ὑποχθόνιοι καὶ γὰρ ἀπ' ἐχθρῶν 515
 ἦκετε πύργων· δύο δ' ἐκ δισσαῖν
 θνήσκειτ' ἀνάγκαι· σὲ μὲν ἡμετέρα
 ψῆφος ἀναιρεῖ, παῖδα δ' ἐμὴ παῖς
 τόνδ' Ἑρμιόνη καὶ γὰρ ἀνοία
 μεγάλη λείπειν ἐχθροὺς ἐχθρῶν, 520
 ἐξὸν κτείνειν
 καὶ φόβον οἴκων ἀφελέσθαι.

ΑΝ. ᾧ πόσις πόσις, εἴθε σὺν χεῖρα καὶ ὄρου ἀντ.
 σύμμαχον
 κτησαίμαν, Πριάμου παῖ. 525

ΜΟ. δύστανος, τί δ' ἐγὼ μόρου

παράτροπον μέλος εὔρω;

ΑΝ. λίσσου γούνασι δεσπότου

χρίμπτων, ὦ τέκνον. ΜΟ. ὦ φίλος, 530

[He clasps the knees of MENELAUS.

φίλος, ἄνες θάνατόν μοι.

ΑΝ. λείβομαι δάκρυσιν κόρας,

στάξω λισσάδος ὡς πέτρας

λιβὰς ἀναλιος, ἅ τάλαιν'.

ΜΟ. ὦμοι μοι τί δ' ἐγὼ κακῶν

535

μῆχος ἐξανύσωμαι;

ΜΕ. τί με προσπίτνεις ἀλίαν πέτραν

[He turns from the child.

ἢ κῦμα λιταῖς ὡς ἰκετεύων;

τοῖς γὰρ ἐμοῖσιν γέγον' ὠφελία,

σοὶ δ' οὐδὲν ἔχω φίλτρον, ἐπεὶ τοι

540

μέγ' ἀναλώσας ψυχῆς μόριον

Τροίαν εἶλον καὶ μητέρα σὴν

ἧς ἀπολαύων

Ἄιδην χθόνιον καταβήσει.

[PELEUS is seen approaching.

ΧΟ. καὶ μὴν δέδορκα τόνδε Πηλέα πέλας,

545

σπουδῇ τιθέντα δεῦρο γηραιὸν πόδα.

ΠΗΛΕΥΣ.

[Enter PELEUS, the aged grandsire of ACHILLES. He is bowed with years, and walks slowly, led by an attendant. In a commanding voice he asks the reason of the uproar.]

ΠΗ. ὑμᾶς ἐρωτῶ τόν τ' ἐφεστῶτα σφαγῆ,

τί ταῦτα; πῶς τε κακ' τίνος λόγου νοσεῖ

δόμος; τί πράσσειτ' ἄκριτα μηχανώμενοι;

Μενέλα', ἐπίσχεσ' μὴ τάχυν' ἄνευ δίκης. 550

[He turns to MENELAUS.

ἡγοῦ σὺ θᾶσσον· οὐ γὰρ ὡς ἔοικέ μοι

[To his guide.

σχολῆς τόδ' ἔργον, ἀλλ' ἀνηβητηρίαν
 ῥώμην μ' ἐπαινῶ λαμβάνειν, εἴπερ ποτέ.
 πρῶτον μὲν οὖν κατ' οὖρον, ὥσπερ ἰστίοις,
 ἐμπνεύσομαι τῆδ'· εἶπέ, τίμιν δίκη χέρας 555

[He turns to ANDROMACHE bound and guarded.

βρόχοισιν ἐκδήσαντες οἶδ' ἄγουσί σε
 καὶ παιῖδ'; ὕπαρνος γάρ τις ὡς ἀπόλλυσαι,
 ἡμῶν ἀπόντων τοῦ τε κυρίου σέθεν.

ΑΝ. οἶδ', ὦ γεραίε, σὺν τέκνῳ θανουμένην
 ἄγουσί μ' οὕτως ὡς ὄρας. τί σοι λέγω; 560

οὐ γὰρ μίας σε κληδόνος προθυμία
 μετῆλθον, ἀλλὰ μυρίων ὑπ' ἀγγέλων.
 ἔριν δὲ τὴν κατ' οἶκον οἶσθά που κλύων
 τῆς τοῦδε θυγατρός, ὦν τ' ἀπόλλυμαι χάριν.

καὶ νῦν με βωμοῦ Θέτιδος, ἢ τὸν εὐγενῆ 565
 ἔτικτέ σοι παιῖδ', ἣν σὺ θαυμαστήν σέβεις.

ἄγουσ' ἀποσπάσαντες, οὔτε τῷ δίκη

[She points to MENELAUS and his satellites.

κρίναντες οὐδὲ τοὺς ἀπόντας ἐκ δόμων
 μείναντες, ἀλλὰ τὴν ἐμὴν ἐρημίαν
 γνόντες τέκνου τε τοῦδ', ὃν οὐδὲν αἴτιον 570
 μέλλουσι σὺν ἐμοὶ τῇ τάλαιπώρῳ κτανεῖν.
 ἀλλ' ἀντιάζω σ', ὦ γέρον, τῶν σῶν πάρος

[She falls at his feet.

πίτνουσα γονάτων, χεῖρὶ δ' οὐκ ἔξεστί μοι

τῆς σῆς λαβέσθαι φιλτάτης γενειάδος,
 ῥῦσαι με πρὸς θεῶν· εἰ δὲ μὴ, θανούμεθα 575
 αἰσchrῶς μὲν ὑμῖν, δυστυχῶς δ' ἐμοί, γέρον.

ΠΗ. χαλᾶν κελεύω δεσμὰ πρὶν κλάειν τινά,
 καὶ τῆσδε χεῖρας διπτύχους ἀνίεναι.

ΜΕ. ἐγὼ δ' ἀπαυδῶ γ' ἄλλος οὐχ ἦσσω σέθεν
 καὶ τῆσδε πολλῶ κυριώτερος γεγώς. 580

ΠΗ. πῶς; ἦ σὺ τὸν ἄμὸν οἶκον οἰκίσεις μολῶν
 δεῦρ'; οὐχ ἄλις σοι τῶν κατὰ Σπάρτην κρατεῖν;

ΜΕ. εἰλόν νιν αἰχμάλωτον ἐκ Τροίας ἐγώ.

ΠΗ. οὐμός δέ γ' αὐτὴν ἔλαβε παῖς παιδὸς γέρας.

ΜΕ. οὔκουν ἐκείνου τὰμὰ τὰκείνου τ' ἐμά; 585

ΠΗ. δρᾶν εὖ, κακῶς δ' οὔ, μηδ' ἀποκτείνειν βία.

ΜΕ. ὡς τήνδ' ἀπάξεις οὔ ποτ' ἐξ ἐμῆς χερός.

ΠΗ. σκῆπτρῳ δὲ τῷδε σὸν καθαιμάξω κάρα.

ΜΕ. ψαῦσόν γ', ἴν' εἰδῆς, καὶ πέλας πρόσσελθέ μου.

ΠΗ. σὺ γὰρ μετ' ἀνδρῶν, ὦ κάκιστε κάκ κακῶν; 590
 σοὶ ποῦ μέτεστιν ὡς ἐν ἀνδράσιν λόγου;

ὅστις πρὸς ἀνδρὸς Φρυγὸς ἀπηλλάγης λέχους,

ἄκληστ' ἄδουλα δώμαθ' ἐστίας λιπών,

ὡς δὴ γυναῖκα σώφρον' ἐν δόμοις ἔχων

πασῶν κακίστην. οὐδ' ἂν εἰ βούλοίτο τις 595

σώφρων γένοιτο Σπαρτιατίδων κόρη,

αἰ ξὺν νέοισιν ἐξερημούσαι δόμους

γυμνοῖσι μηροῖς καὶ πέπλοις ἀνειμένους

δρόμους παλαιστρας τ' οὐκ ἀνασχετοὺς ἐμοὶ

κοινὰς ἔχουσι. κᾶτα θαυμάζειν χρεῶν 600

εἰ μὴ γυναῖκας σώφρονας παιδεύετε;

Ἐλένην ἐρέσθαι χρῆν τάδ', ἣτις ἐκ δόμων

τὸν σὸν λιποῦσα φίλιον ἐξέκώμασε
 νεανίου μετ' ἀνδρὸς εἰς ἄλλην χθόνα.
 κᾶπειτ' ἐκείνης οὐνεχ' Ἑλλήνων ὄχλον 605
 τοσόνδ' ἀθροίσας ἤγαγες πρὸς Ἴλιον
 ἦν χρῆν σ' ἀποπτύσαντα μὴ κινεῖν δόρυ
 κακὴν ἐφευρόντ', ἀλλ' ἔαν αὐτοῦ μένειν
 μισθόν τε δόντα μήποτ' εἰς οἴκους λαβεῖν.
 ἀλλ' οὔτι ταύτη σὸν φρόνημ' ἐπούρισας, 610
 ψυχὰς δὲ πολλὰς κἀγαθὰς ἀπώλεσας,
 παίδων τ' ἀπαιδᾶς γραῦς ἔθηκας ἐν δόμοις,
 πολιούς τ' ἀφείλου πατέρας εὐγενῆ τέκνα.
 ὦν εἷς ἐγὼ δύστηνος· αὐθέντην δὲ σέ,
 μιάστορ' ὡς τιν', ἐσδέδορκ' Ἀχιλλέως. 615
 ὃς οὐδὲ τρωθεὶς ἦλθες ἐκ Τροίας μόνος,
 κάλλιστα τεύχη δ' ἐν καλοῖσι σάγμασιν
 ὅμοι' ἐκείσε δευρό τ' ἤγαγες πάλιν.
 κἀγὼ μὲν ἠῦδων τῷ γαμοῦντι μήτε σοὶ
 κῆδος συνάψαι μήτε δώμασιν λαβεῖν 620
 κακῆς γυναικὸς πῶλον· ἐκφέρουσι γὰρ
 μητρῷ ὄνειδῃ. τοῦτο καὶ σκοπεῖτέ μοι,
 μνηστῆρες, ἐσθλῆς θυγατέρ' ἐκ μητρὸς λαβεῖν.
 πρὸς τοῖσδε δ' εἰς ἀδελφὸν οἷ' ἐφύβρισας,
 σφάξαι κελεύσας θυγατέρ' εὐηθέστατα. 625
 οὔτως ἔδειςας μὴ οὐ κακὴν δάμαρτ' ἔχῃς.
 ἐλὼν δὲ Τροίαν, εἶμι γὰρ κἀνταῦθά σοι,
 οὐκ ἔκτανες γυναῖκα χειρίαν λαβῶν
 ἀλλ' ὡς ἐσεῖδες μαστόν, ἐκβαλὼν ξίφος
 φίλημ' ἐδέξω, προδότιν αἰκάλλων κύνα, 630
 ἤσσων πεφυκῶς Κύπριδος, ᾧ κάκιστε σύ.

κ'ἄπειτ' ἐς οἴκους τῶν ἐμῶν ἐλθὼν τέκνων
 πορθεῖς ἀπόντων καὶ γυναῖκα δυστυχῆ
 κτείνεις ἀτίμως παῖδά θ', ὅς κλαίοντά σε
 καὶ τὴν ἐν οἴκοις σὴν καταστήσει κόρην, 635
 κεῖ τρις νόθος πέφυκε. πολλάκις δέ τοι
 ξηρὰ βαθείαν γῆν ἐνίκησε σπορά,
 νόθοι τε πολλοὶ γνησίων ἀμείνονες.
 ἀλλ' ἐκκομίζου παῖδα. κύδιον βροτοῖς
 πένητα χρηστὸν ἢ κακὸν καὶ πλούσιον 640
 γαμβρὸν πεπᾶσθαι καὶ φίλον· σὺ δ' οὐδὲν εἶ.

ΧΟ. σμικρᾶς ἀπ' ἀρχῆς νεῖκος ἀνθρώποις μέγα
 γλῶσσ' ἐκπορίζει· τοῦτο δ' οἱ σοφοὶ βροτῶν
 ἐξευλαβοῦνται, μὴ φίλοις τεύχειν ἔριν.

ΜΕ. τί δῆτ' ἂν εἴποις τοὺς γέροντας ὡς σοφοὶ 645
 καὶ τοὺς φρονεῖν δοκοῦντας Ἑλλησὶν ποτε,
 ὅτ' ὦν σὺ Πηλεὺς καὶ πατὴρ κλεινοῦ γεγώς,
 κῆδος ξυνάψας, αἰσχρὰ μὲν σαυτῷ λέγεις,
 ἡμῖν δ' ὀνειδῆ διὰ γυναῖκα βάρβαρον;
 ἦν χρῆν σ' ἐλαύνειν τὴν ὑπὲρ Νείλου ρόας 650
 ὑπὲρ τε Φᾶσιν, καμὲ παρακαλεῖν αἰεῖ,
 οὔσαν μὲν Ἑπειρῶτιν, οὐ πεσήματα
 πλεῖσθ' Ἑλλάδος πέπτωκε δοριπετῆ νεκρῶν,
 τοῦ σοῦ δὲ παιδὸς αἵματος κοινουμένην
 Πάρις γάρ, ὅς σὸν παῖδ' ἔπεφν' Ἀχιλλέα, 655
 Ἑκτορος ἀδελφὸς ἦν, δάμαρ δ' ἦδ' Ἑκτορος.
 καὶ τῆδέ γ' εἰσέρχει σὺ ταῦτὸν εἰς στέγος
 καὶ ξυντράπεζον ἀξιοῖς ἔχειν βίον,
 τίκτειν δ' ἐν οἴκοις παῖδας ἐχθίστους ἐᾷς·
 ἀγὼ προνοία τῆ τε σῆ κάμῃ, γέρον, 660

φθάνειν θέλων τήνδ' ἐκ χερῶν ἀρπάξομαι.
 καίτοι φέρ', ἄψασθαι γὰρ οὐκ αἰσχρὸν λόγου,
 ἦν παῖς μὲν ἡμῆ μὴ τέκη, ταύτης δ' ἄπο
 βλάστωσι παῖδες, τῆσδε γῆς Φθιώτιδος
 στήσεις τυράννους, βάρβαροι δ' ὄντες γένος 665
 Ἑλλησιν ἄρξουσ' ; εἴτ' ἐγὼ μὲν οὐ φρονῶ
 μισῶν τὰ μὴ δίκαια, σοὶ δ' ἔνεστι νοῦς ;
 [κἀκεῖνο νῦν ἄθρησον· εἰ σὺ παῖδα σὴν
 δοὺς τῷ πολιτῶν, εἴτ' ἔπασχε τοιάδε,
 σιγῇ κάθησ' ἄν ; οὐ δοκῶ ξένης δ' ὑπερ 670
 τοιαῦτα λάσκεις τοὺς ἀναγκαίους φίλους ;
 καὶ μὴν ἴσον γ' ἀνὴρ τε καὶ γυνὴ σθένει
 ἀδικουμένη πρὸς ἀνδρός· ὡς δ' αὖτως ἀνὴρ
 γυναῖκα μωραίνουσαν ἐν δόμοις ἔχων.
 καὶ τῷ μὲν ἔστιν ἐν χεροῖν μέγα σθένος, 675
 τῇ δ' ἐν γονεῦσι καὶ φίλοις τὰ πράγματα.
 οὐκ οὐν δίκαιον τοῖς γ' ἐμοῖς ἐπωφελεῖν ;]
 γέρων γέρων εἶ· τὴν δ' ἐμὴν στρατηγίαν
 λέγων ἐμ' ὠφελοῖς ἂν ἢ σιγῶν πλέον.
 Ἑλένη δ' ἐμόχθησ' οὐχ ἐκοῦσ', ἀλλ' ἐκ θεῶν, 680
 καὶ τοῦτο πλεῖστον ὠφέλησεν Ἑλλάδα·
 ὄπλων γὰρ ὄντες καὶ μάχης αἴστωρες
 ἔβησαν εἰς τ' ἀνδρείον· ἢ δ' ὀμιλία
 πάντων βροτοῖσι γίγνεται διδώσκαλος.
 εἰ δ' εἰς πρόσοψιν τῆς ἐμῆς ἐλθὼν ἐγὼ 685
 γυναικὸς ἔσχον μὴ κτανεῖν, ἐσωφρόνουν.
 οὐδ' ἂν σε Φῶκον ἠθελον κατακτανεῖν.
 ταῦτ' εὖ φρονῶν σ' ἐπῆλθον, οὐκ ὀργῆς χάριν·
 ἦν δ' ὀξύθυμῆς, σοὶ μὲν ἢ γλωσσαλγία

μείζων, ἐμοὶ δὲ κέρδος ἢ προμηθία. 690

ΧΟ. παύσασθον ἤδη, λῶστα γὰρ μακρῶ τάδε,
λόγων ματαίων, μὴ δύο σφαλῆθ' ἅμα.

ΠΗ. οἴμοι, καθ' Ἑλλάδ' ὡς κακῶς νομίζεται
ὅταν τροπαῖα πολεμίων στήσῃ στρατός,
οὐ τῶν ποιούντων τοῦργον ἡγούνται τόδε, 695

ἀλλ' ὁ στρατηγὸς τὴν δόκησιν ἄρνυται,
ὅς εἰς μετ' ἄλλων μυρίων πάλλων δόρυ,
οὐδὲν πλέον δρῶν ἐνὸς ἔχει πλείω λόγον.
σεμνοὶ δ' ἐν ἀρχαῖς ἡμενοὶ κατὰ πτόλιν
φρονοῦσι δῆμου μείζον, ὄντες οὐδένες' 700

οἱ δ' εἰσὶν αὐτῶν μυρίῳ σοφώτεροι,
εἰ τόλμα προσγένοιτο βούλησίς θ' ἅμα.
ὡς καὶ σὺ σὸς τ' ἀδελφὸς ἐξωγκωμένοι
Τροία κάθησθε τῇ τ' ἐκεῖ στρατηγία,
μόχθοισιν ἄλλων καὶ πόνοις ἐπηρμένοι. 705

δείξω δ' ἐγὼ σοὶ μὴ τὸν Ἰδαῖον Πάριν
μείζω νομίζειν Πηλέως ἐχθρόν ποτε,
εἰ μὴ φθερεῖ τῆσδ' ὡς τάχιστ' ἀπὸ στέγης
καὶ παῖς ἄτεκνος, ἦν ὅδ' ἐξ ἡμῶν γεγῶς
ἐλᾶ δι' οἴκων τῶνδ' ἐπισπάσας κόμης' 710

ἢ στεῖρος οὔσα μόσχος οὐκ ἀνέξεται
τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα.
ἀλλ' εἰ τὸ κείνης δυστυχεῖ παίδων πέρι,
ἄπαιδας ἡμᾶς δεῖ καταστῆναι τέκνων ;

[*He turns on the servants.*]

φθείρεσθε τῆσδε, δμῶες, ὡς ἂν ἐκμάθω 715
εἴ τίς με λύειν τῆσδε κωλύσει χέρας.

[*He turns to ANDROMACHE.*]

ἔπαιρε σαντήν· ὡς ἐγὼ, καίπερ τρέμων,
πλεκτὰς ἰμάντων στροφίδας ἐξάνησομαι.

[Το ΜΕΝΕΛΑΟΣ.

ᾧδ', ᾧ κάκιστε, τῆσδ' ἔλυμίνω χέρας ;
βούν ἢ λέοντ' ἠλπίζεις ἐντείνειν βρόχοις ; 720
ἢ μὴ ξίφος λαβούσ' ἀμυνάθοιτό σε
ἔδειςας ; ἔρπε δεῦρ' ὑπ' ἀγκάλας, βρέφος,

[Το ΜΟΛΟΣΣΟΣ.

ξύλλυε μητρὸς δέσμ'· ἔτ' ἐν Φθίᾳ σ' ἐγὼ
θρέψω μέγαν τοῖσδ' ἐχθρόν. εἰ δ' ἀπῆν δορὸς
τοῖς Σπαρτιάταις δόξα καὶ μάχης ἀγών, 725
τᾶλλ' ὄντες ἴστε μηδενοὺς βελτίονες.

ΧΟ. ἀνειμένον τι χρῆμα πρεσβυτῶν γένος
καὶ δυσφύλακτον ὄξυθυμίας ὕπο.

ΜΕ. ἄγαν προνωπῆς εἰς τὸ λοιδορεῖν φέρει
ἐγὼ δὲ πρὸς βίαν μὲν, εἰς Φθίαν μολών, 730
οὔτ' οὖν τι δράσω φλαῦρον οὔτε πείσομαι.
καὶ νῦν μὲν, οὐ γὰρ ἄφθονον σχολὴν ἔχω,
ἄπειμ' ἐς οἴκους· ἔστι γάρ τις οὐ πρόσω
Σπάρτης πόλις τις, ἢ πρὸ τοῦ μὲν ἦν φίλη.
νῦν δ' ἐχθρὰ ποιεῖ τήνδ' ἐπεξελθεῖν θέλω 735
στρατηλατήσας χυποχείριον λαβεῖν.
ὅταν δὲ τάκεῖ θῶ κατὰ γνώμην ἐμὴν,
ἠέξω· παρὼν δὲ πρὸς παρόντας ἐμφανῶς
γαμβροὺς διδάξω καὶ διδάξομαι λόγους.
κἂν μὲν κολάξῃ τήνδε καὶ τὸ λοιπὸν ἢ 740
σώφρων, καθ' ἡμᾶς σώφρον' ἀντιλήψεται
θυμούμενος δὲ τεύξεται θυμουμένων,
ἔργοισι δ' ἔργα διάδοχ' ἀντιλήψεται.

τοὺς σοὺς δὲ μύθους ῥαδίως ἐγὼ φέρω·
 σκιά γὰρ ἀντίστοιχος ὡς φωνὴν ἔχεις, 745
 ἀδύνατος οὐδὲν ἄλλο πλὴν λέγειν μόνον. [Exit.

ΠΗ. ἠγοῦ, τέκνον, μοι δεῦρ' ὑπ' ἀγκάλαις σταθείς,
 [He takes the child's hand.
 σύ τ', ὦ τάλαινα· χείματος γὰρ ἀγρίου
 [To ANDROMACHE.

τυχοῦσα λιμένας ἦλθες εἰς εὐηνέμους.

ΑΝ. ὦ πρέσβυ, θεοὶ σοι δοίεν εὖ καὶ τοῖσι σοῖς, 750
 σώσαντι παῖδα καμὲ τὴν δυσδαίμονα.
 ὄρα δὲ μὴ νῶν εἰς ἐρημίαν ὁδοῦ
 πτήξαντες οἶδε πρὸς βίαν ἄγωσί με.
 γέροντα μὲν σ' ὀρῶντες, ἀσθηνῆ δ' ἐμέ,
 καὶ παῖδα τόνδε νήπιον· σκόπει τάδε, 755
 μὴ νῦν φυγόντες εἶθ' ἀλώμεν ὕστερον.

ΠΗ. οὐ μὴ γυναικῶν δειλὸν εἰσοίσεις λόγον·
 χώρει· τίς ὑμῶν ἄψεται; κλαῶν ἄρα
 ψάσσει. θεῶν γὰρ οὐνεχ' ἱππικῶν τ' ὄχλου
 πολλῶν θ' ὀπλιτῶν ἄρχομεν Φθίαν κάτα 760
 ἡμεῖς δ' ἔτ' ὀρθοὶ κοῦ γέροντες, ὡς δοκεῖς,
 ἀλλ' ἔς γε τοιόνδ' ἄνδρ' ἀποβλέψας μόνον
 τροπαῖον αὐτοῦ στήσομαι πρέσβυς περ ὄν.
 πολλῶν νέων γὰρ, κἂν γέρων εὐψυχος ἦ, 764
 κρείσσων· τί γὰρ δεῖ δειλὸν ὄντ' εὐσωματεῖν;
 [Exeunt.

ΧΘ. ἦ μὴ γενοίμαν ἦ πατέρων ἀγαθῶν 8τρ.
 εἶην πολυκτῆτων τε δόμων μέτοχος.
 εἴ τι γὰρ πάθοι τις ἀμήχανον, ἀλκᾶς 770
 οὐ σπάνις εὐγενέταις, κηρυσσομένοισι δ' ἀπ'
 ἐσθλῶν δωμάτων.

τιμὰ καὶ κλέος· οὔτοι λείψανα τῶν ἀγαθῶν
 ἀνδρῶν ἀφαιρεῖται χρόνος· ἅ δ' ἀρετὰ καὶ
 θανούσι λάμπει. 775

κρεῖσσον δὲ νίκαν μὴ κακόδοξον ἔχειν ἀντ.
 ἢ ξὺν φθόνῳ σφάλλειν δυνάμει τε δίκαν. 780
 ἠδὲ μὲν γὰρ αὐτίκα τοῦτο βροτοῖσιν,
 ἐν δὲ χρόνῳ τελέθει ξηρὸν καὶ ὀνειδέσιν ἔγκειται
 δόμων.

ταύταν ἦνεσα ταύταν καὶ φέρομαι βιοτάν, 785
 μηδὲν δίκας ἔξω κράτος ἐν θαλάμοις καὶ πόλει
 δύνασθαι.

ὦ γέρον Αἰακίδα, 790
 πείθομαι καὶ σὺν Λαπίθαισί σε Κενταύροις
 ὀμιλῆσαι δορὶ κλεινοτάτῳ, ἔπ.

καὶ ἐπ' Ἀργῶου δορὸς ἄξενον ὑγρὰν
 ἐκπερᾶσαι ποντιᾶν Ξυμπληγάδων
 κλεινὰν ἐπὶ ναυστολίαν, 795

Ἰλιάδα τε πόλιν ὅτε πάρος
 εὐδόκιμος Διὸς ἱνις
 ἀμφέβαλεν φόνῳ, κοινὰν τὰν εὐκλειαν ἔχοντ'
 Εὐρώπαν ἀφικέσθαι. 800

ΤΡΟΦΟΣ.

[Enter an aged nurse greatly excited who, appeals to the CHORUS for help.]

ὦ φίλταται γυναικες, ὡς κακὸν κακῷ
 διάδοχον ἐν τῇδ' ἡμέρᾳ πορσύνεται.
 δέσποινα γὰρ κατ' οἶκον, Ἑρμιόνην λέγω,
 πατρός τ' ἐρημωθεῖσα συννοία θ' ἄμα 805

οἶον δέδρακεν ἔργον, Ἀνδρομάχην κτανεῖν
καὶ παῖδα βουλεύσασα, κατθανεῖν θέλει,
πόσιν τρέμουσα, μάντι τῶν δεδραμένων
ἐκ τῶνδ' ἀτίμως δωμάτων ἀποσταλῆ,
ἢ κατθάνη κτείνασα τοὺς οὐ χρὴ κτανεῖν. 810
μόλις δέ νιν θέλουσαν ἀρτῆσαι δέρην
εἴργουσι φύλακες δμῶες, ἔκ τε δεξιᾶς
ξίφη καθαρπάζουσιν ἐξαιρούμενοι.
οὐτῷ μέγ' ἀλγεῖ, καὶ τὰ πρὶν δεδραμένα
ἔγνωκε πράξασ' οὐ καλῶς. ἐγὼ μὲν οὖν 815
δέσποιναν εἴργουσ' ἀγχόνης κάμνω, φίλαι
ὑμεῖς δὲ βᾶσαι τῶνδε δωμάτων ἔσω
θανάτου νιν ἐκλύσασθε· τῶν γὰρ ἠθάδων
φίλων νέοι μολόντες εὐπιθέστεροι.

[Sounds of crying are heard within.]

ΧΟ. καὶ μὴν ἐν οἴκοις προσπόλων ἀκούομεν 820
βοὴν ἐφ' οἷσιν ἠλθες ἀγγέλλουσα σύ.
δείξειν δ' ἔοικεν ἢ τάλαιν' ὅσον στένει
πράξασα δεινά· δωμάτων γὰρ ἐκπερᾶ
φεύγουσα χεῖρας προσπόλων πόθῳ θανεῖν.

[HERMIONE rushes in distracted, sword in hand, and bent on killing herself. She is pursued by attendants.]

ΕΡ. ἰὼ μοί μοι· στρ. 825
σπάραγμα κόμας ὀνύχων τε δαΐ' ἀμύγματα
θήσομαι. [She tears her hair.]

ΤΡ. ὦ παῖ, τί δράσεις; σῶμα σὸν καταικιεῖ;

ΕΡ. αἰαῖ αἰαῖ· ἀντ.

ἔρρ' αἰθέριον πλοκάμων ἐμῶν ἄπο λεπτόμιτον
φάρος. 830

[She throws off her veil and bares her bosom.

ΤΡ. τέκνον, κάλυπτε στέρνα, σύνδησαι πέπλους.

ΕΡ. τί δέ με δεῖ [στέρνα] καλύπτειν πέπλοις;
δῆλα καὶ ἀμφιφανῆ καὶ ἄκρυπτα
δεδράκαμεν πόσιν. 835

ΤΡ. ἀλγεῖς, φόνον ῥάψασα συγγάμω σέθεν;

ΕΡ. κατὰ μὲν οὖν στένω δαΐας
τόλμας ἂν ἔρεξ'
ἀ κατάρατος ἐγὼ, κατάρατος
πᾶσιν γ' ἀνθρώποις.

ΤΡ. συγγνώσεταιί σοι τήνδ' ἀμαρτίαν πόσις. 840

ΕΡ. τί μοι ξίφος ἐκ χερὸς ἠγρεύσω;

[She tries to snatch at the sword, which has been taken from her.

ἀπόδος, ᾧ φίλος, ἀπόδος, ἴν' ἀνταίαν
ἐρείσω πλαγάν· τί με βρόχων εἵργεις;

ΤΡ. ἀλλ' εἴ σ' ἀφείην μὴ φρονοῦσαν, ὡς θάνοις; 845

ΕΡ. οἴμοι πότμου.

ποῦ μοι πυρὸς φίλα φλόξ;

ποῦ δ' εἰς πέτρας ἀερθῶ,

ἢ κατὰ πόντον ἢ καθ' ὕλαν ὀρέων,

ἵνα θανοῦσα νερτέροισιν μέλω; 850

ΤΡ. τί ταῦτα μοχθεῖς; συμφοραὶ θεήλατοι
πᾶσιν βροτοῖσιν ἢ τότε' ἦλθον ἢ τότε.

ΕΡ. ἔλιπες ἔλιπες, ᾧ πάτερ, μ' ἐπακτίαν
μονάδ' ἔρημον οὔσαν ἐνάλου κώπας. 855

ὀλεῖ μ' ὀλεῖ με· τᾶδ' οὐκέτ' ἐνοικίησω
νυμφιδίῳ στέγα.

τίνος ἀγαλμάτων ἰκέτις ὀρμαθῶ,
 ἢ δούλα δούλας γούνασι προσπέσω; 860
 Φθιάδος ἐκ γῆς κυανόπτερος ὄρνις
 εἴθ' εἶην, ἢ πευκᾶεν

σκάφος, ἃ διὰ Κυανέας ἐπέρασεν
 ἀκτὰς πρωτόπλοος πλάτα. 865

ΤΡ. ὦ παῖ, τὸ λίαν οὔτ' ἐκεῖν' ἐπήνεσα,
 ὅτ' εἰς γυναῖκα Τρωάδ' ἐξημάρτανες,
 οὔτ' αὖ τὸ νῦν σου δεῖμ' ὃ δειμαίνεις ἄγαν.
 οὐχ ὧδε κῆδος σὸν διώσεται πόσις
 φαύλης γυναικὸς βαρβάρου πεισθεὶς λόγοις. 870
 οὐ γάρ τί σ' αἰχμάλωτον ἐκ Τροίας ἔχει,
 ἀλλ' ἀνδρὸς ἐσθλοῦ παῖδα σὺν πολλοῖς λαβὼν
 ἔδνοισι, πόλεώς τ' οὐ μέσως εὐδαίμονος.

πατὴρ δέ σ' οὐχ ὧδ', ὡς σὺ δειμαίνεις, τέκνον,
 προδοὺς εἶσει ὀρωμάτων τῶνδ' ἐκπεσεῖν. 875

ἀλλ' εἴσιθ' εἴσω, μηδὲ φαντάξου δόμων
 [She tries to lead her gently within.

πάροιθε τῶνδε, μὴ τιν' αἰσχύνην λάβῃς

[πρόσθεν μελάθρων τῶνδ' ὀρωμένη, τέκνον.]

[A stranger appears in the distance.

ΧΟ. καὶ μὴν ὅδ' ἀλλόχρως τις ἔκδημος ξένος
 σπουδῇ πρὸς ἡμᾶς βημάτων πορεύεται. 880

ΟΡΕΣΤΗΣ.

[Enter ORESTES, who asks to be directed to the palace.]

ξέναι γυναῖκες, ἢ τὰδ' ἔστ' Ἀχιλλέως
 παιδὸς μέλαθρα καὶ τυραννικὰ στέγαι;

ΧΟ. ἔγνωσ' ἀτὰρ τίς ὦν σὺ πυνθάνει τάδε;

ΟΡ. Ἀγαμέμνονός τε καὶ Κλυταιμνήστρας τόκος,
ὄνομα δ' Ὀρέστης. ἔρχομαι δὲ πρὸς Διὸς 885
μαντεῖα Δωδωναῖ· ἐπεὶ δ' ἀφικόμην
Φθίαν, δοκεῖ μοι ξυγγενοῦς μαθεῖν πέρι
γυναικός, εἰ ζῆ̃ κεύτυχοῦσα τυγχάνει
ἢ Σπαρτιᾶτις Ἑρμιόνη· τηλουρὰ γὰρ
ναίουσ' ἀφ' ἡμῶν πεδί' ὅμως ἐστὶν φίλη. 890

[HERMIONE, after being a silent witness of his arrival, breaks in excitedly.]

ΕΡ. ὦ ναυτίλοισι χείματος λιμὴν φανείς,
Ἀγαμέμνονος παῖ, πρὸς σε τῶνδε γουνάτων,
οἴκτειρον ἡμᾶς, ὦν ἐπισκοπεῖς τύχας,
πράσσοντας οὐκ εὔ. στεμμάτων δ' οὐχ ἤσσονας
σοῖς προστίθημι γόνασιν ὠλένας ἐμάς. 895

ΟΡ. ἔα· [astonished.]

τί χρῆμα; μῶν ἐσφάλμεθ' ἢ σαφῶς ὀρῶ
δόμων ἀνασσαν τήνδε Μενέλεω κόρην;

ΕΡ. ἦνπερ μόνην γε Τυνδαρίς τίκτει γυνή
Ἑλένη κατ' οἴκους πατρί· μηδὲν ἀγνόει.

ΟΡ. ὦ Φοῖβ' ἀκέστορ, πημάτων δοίης λύσιν. 900

τί χρῆμα; πρὸς θεῶν ἢ βροτῶν πάσχεις κακά;

ΕΡ. τὰ μὲν πρὸς ἡμῶν, τὰ δὲ πρὸς ἀνδρὸς, ὅς μ' ἔχει,
τὰ δ' ἐκ θεῶν του· πανταχῆ δ' ὀλώλαμεν.

ΟΡ. τίς οὖν ἂν εἴη μὴ πεφυκότων γέ πω
παίδων γυναικὶ συμφορὰ πλὴν εἰς λέχος; 905

ΕΡ. τοῦτ' αὐτὸ καὶ νοσοῦμεν· εὔ μ' ὑπηγάγου.

ΟΡ. ἄλλην τι' εὐνὴν ἀντὶ σοῦ στέργει πόσις;

ΕΡ. τὴν αἰχμάλωτον Ἐκτορος ξινευνέτιν.

- ΟΡ. κακόν γ' ἔλεξας, ἄνδρα δίσσ' ἔχειν λέχη.
 ΕΡ. τοιαῦτα ταῦτα· κᾶτ' ἔγωγ' ἠμυνάμην. 910
 ΟΡ. μῶν εἰς γυναῖκ' ἔρραψας οἶα δὴ γυνή;
 ΕΡ. φόνον γ' ἐκείνη καὶ τέκνω νοθαγενεῖ.
 ΟΡ. κᾶκτεινας, ἢ τις συμφορά σ' ἀφείλετο;
 ΕΡ. γέρων γε Πηλεὺς, τοὺς κακίονας σέβων.
 ΟΡ. σοὶ δ' ἦν τις ὅστις τοῦδ' ἐκοινώνει φόνου; 915
 ΕΡ. πατήρ γ' ἐπ' αὐτὸ τοῦτ' ἀπὸ Σπάρτης μολών.
 ΟΡ. κᾶπειτα τοῦ γέροντος ἠσσήθη χερσί;
 ΕΡ. αἰδοῖ γε· καί μ' ἔρημον οἴχεται λιπών.
 ΟΡ. ξυνηκαὶ ταρβεῖς τοῖς δεδραμένοις πόσιν.
 ΕΡ. ἔγνωσ' ὀλεῖ γάρ μ' ἐνδίκως. τί δεῖ λέγειν; 920
 ἀλλ' ἄντομαί σε Δία καλοῦσ' ὁμόγνιον,
 πέμψον με χώρας τῆσδ' ὅποι προσωτάτω
 ἢ πρὸς πατρῶον μέλαθρον· ὡς δοκουσί γε
 δόμοι τ' ἐλαύνειν φθέγμ' ἔχοντες οἶδε με,
 μισεῖ τε γαῖα Φθιάς· εἰ δ' ἤξει πάρος 925
 Φοίβου λιπῶν μαντεῖον εἰς δόμους πόσις,
 κτενεῖ μ' ἐπ' αἰσχίστοισιν, ἢ δουλεύσομεν
 νόθοισι λέκτροις, ὧν ἐδέσποζον πρὸ τοῦ.
 'πῶς οὖν,' ἂν εἴποι τις, 'τάδ' ἐξημάρτανες';
 κακῶν γυναικῶν εἴσοδοί μ' ἀπώλεσαν, 930
 αἶ μοι λέγουσαι τούσδ' ἐχαίνωσαν λόγους·
 'σὺ τὴν κακίστην αἰχμάλωτον ἐν δόμοις
 δούλην ἀνέξει σοὶ λέχους κοινουμένην;
 μὰ τὴν ἄνασσαν, οὐκ ἂν ἔν γ' ἐμοῖς δόμοις
 βλέπουσ' ἂν αὐγὰς τ' ἄμ' ἐκαρποῦτ' ἂν λέχη.' 935
 καγὼ κλύουσα τούσδε Σειρήνων λόγους,
 σοφῶν πανούργων ποικίλων λαλημάτων,

ἐξηνεμώθην μωρία. τί γάρ μ' ἐχρῆν
 πόσιν φυλάσσειν, ἦ παρῆν ὅσων ἔδει
 πολὺς μὲν ὄλβος, δωμάτων δ' ἠνάσσομεν ; 940
 παῖδας δ' ἐγὼ μὲν γνησίους ἔτικτον ἄν,
 ἢ δ' ἡμιδούλους τοῖς ἐμοῖς νοθαγενεῖς.
 ἀλλ' οὔποτ' οὔποτ', οὐ γὰρ εἰσάπαξ ἔρῳ,
 χρῆ τούς γε νοῦν ἔχοντας, οἷς ἔστιν γυνή,
 πρὸς τὴν ἐν οἴκοις ἄλοχον εἰσφοιτᾶν ἔαν 945
 γυναῖκας. αὐται γὰρ διδάσκαλοι κακῶν
 ἢ μὲν τι κερδαίνουσα συμφθείρει λέχος,
 ἢ δ' ἀμπλακοῦσα συννοσεῖν αὐτῇ θέλει,
 πολλὰ δὲ μαργότητι κἀντεῦθεν δόμοι
 νοσοῦσιν ἀνδρῶν. πρὸς τὰδ' εὖ φυλάσσετε 950
 κλήθροισι καὶ μοχλοῖσι δωμάτων πύλας·
 ὑγιᾶς γὰρ οὐδὲν αἰ θύραθεν εἴσοδοι
 ὀρῶσιν γυναικῶν, ἀλλὰ πολλὰ καὶ κακά.

ΧΟ. ἄγαν ἐφῆκας γλῶσσαν εἰς τὸ σύμφυτον. 954
 ξυγγνωστὰ μὲν νῦν σοι τὰδ', ἀλλ' ὅμως χρεῶν
 κοσμεῖν γυναῖκας τὰς γυναικείας νόσους.

ΟΡ. σοφόν τι χρῆμα τοῦ διδάξαντος βροτοῦς
 λόγους ἀκούειν τῶν ἐναιτίων πάρα.
 ἐγὼ γὰρ εἰδὼς τῶνδε σύγχυσιν δόμων
 ἔριν τε τὴν σὴν καὶ γυναικὸς Ἐκτορος, 960
 φυλακὰς ἔχων ἔμιμνον, εἴτ' αὐτοῦ μενεῖς
 εἴτ' ἐκφοβηθεῖς αἰχμαλωτίδος φόβῳ
 γυναικὸς οἴκων τῶνδ' ἀπηλλάχθαι θέλεις.
 ἦλθον δὲ σὰς μὲν οὐ σέβων ἐπιστολάς,
 εἰ δ' ἐνδιδοίης, ὥσπερ ἐνδιόως, λόγον, 965
 πέμψων σ' ἀπ' οἴκων τῶνδ'. ἐμὴ γὰρ οὔσα πρὶν

ξὺν τῷδε ναίεις ἀνδρὶ σοῦ πατρὸς κάκη,
 ὃς πρὶν τὰ Τροίας ἐσβαλεῖν ὀρίσματα
 γυναικ' ἐμοί σε δούς ὑπέσχεθ' ὕστερον
 τῷ νῦν σ' ἔχοντι, Τρωάδ' εἰ πέρσοι πόλιν. 970
 ἐπεὶ δ' Ἀχιλλέως δεῦρ' ἐνόστησεν γόνος,
 σῶ μὲν ξυνέγων πατρί, τὸν δ' ἐλισσόμην
 γάμους ἀφεῖναι σούς, ἐμὰς λέγων τύχας
 καὶ τὸν παρόντα δαίμον', ὡς φίλων μὲν ἂν
 γήμαιμ' ἀπ' ἀνδρῶν, ἔκτοθεν δ' οὐ ῥαδίως, 975
 φεύγων ἀπ' οἴκων ἄς ἐγὼ φεύγω φυγὰς.
 ὁ δ' ἦν ὑβριστῆς ἔς τ' ἐμῆς μητρὸς φόνον
 τὰς θ' αἱματωπούς θεὰς ὀνειδίξων ἐμοί.
 καὶ γὰρ ταπεινὸς ὢν τύχαις ταῖς οἴκοθεν
 ἦλθον μὲν ἦλθον, συμφοραῖς δ' ἐνειχόμην, 980
 σῶν δὲ στερηθεὶς ὠχόμην ἄκων γάμων.
 νῦν οὖν, ἐπειδὴ περιπετεῖς ἔχεις τύχας
 καὶ ξυμφορὰν τήνδ' εἰσπεσοῦσ' ἀμηχανεῖς,
 ἄξω σ' ἀπ' οἴκων καὶ πατρὸς δώσω χερί.
 τὸ ξυγγενὲς γὰρ δεινόν, ἔν τε τοῖς κακοῖς 985
 οὐκ ἔστιν οὐδὲν κρεῖσσον οἰκείου φίλου.

ΕΡ. νυμφευμάτων μὲν τῶν ἐμῶν πατὴρ ἐμὸς
 μέριμναν ἔξει, κοῦκ ἐμὸν κρίνειν τόδε.
 ἀλλ' ὡς τάχιστα τῶνδ' ἐμ' ἔκπεμψον δόμων,
 μὴ φθῆ με προσβὰς δῶμα καὶ μολὼν πόσις, 990
 οἴκους τε τούσδε μ' ἐξερημοῦσαν μαθὼν
 Πηλεὺς μετέλθη πωλικοῖς διώγμασιν.

ΟΡ. θάρσει γέροντος χεῖρα· τὸν δ' Ἀχιλλέως
 μηδὲν φοβηθῆς παῖδ'. ὅσ' εἰς ἐμ' ὕβρισε.

[He comes close to her.]

- τοῖα γὰρ αὐτῷ μηχανὴ πεπλεγμένη 995
 βρόχοις ἀκινήτοισιν ἔστηκεν φόνου
 πρὸς τῆσδε χειρός, ἣν πάρος μὲν οὐκ ἔρῳ,
 τελουμένων δὲ Δελφὶς εἴσεται πέτρα.
 ὁ μητροφόντης δ', ἣν δορυξένων ἐμῶν
 μείνωσιν ὄρκοι Πυθικὴν ἀνὰ χθόνα, 1000
 δείξει γαμεῖν σε μηδέν' ἣν ἐχρῆν ἐμέ.
 πικρῶς δὲ πατρὸς φόνιον αἰτήσει δίκην
 ἄνακτα Φοῖβον· οὐδέ νιν μετὰστασις
 γνώμης ὀνήσει, θεῶ διδόντα νῦν δίκας,
 ἀλλ' ἐκ τ' ἐκείνου διαβολαῖς τε ταῖς ἐμαῖς 1005
 κακῶς ὀλεῖται· γνώσεται δ' ἔχθραν ἐμήν.
 ἐχθρῶν γὰρ ἀνδρῶν μοῖραν εἰς ἀναστροφὴν
 δαίμων δίδωσι, κοῦκ ἔῃ φρονεῖν μέγα. [Exeunt.
 ΧΟ. ὦ Φοῖβ' ὁ πυργώσας τὸν ἐν Ἰλίῳ εὐτειχῆ πάγον
 καὶ πόντιε κυανέαις [στρ. 1010
 ἵπποις διφρεῦων ἄλιον πέλαγος,
 τίνος οὐνεκ' ἄτιμον ὀργάναν χέρ' Ἐνναλίῳ
 τεκτοσύνας δορίμηστορι προσθέντες τάλαιναν
 τάλαιναν μεθεῖτε Τροίαν; 1016
 πλείστους δ' ἐπ' ἀκταῖσιν Σιμοεντίσιν εὐίππους
 ὄχους ἐξεύξατε καὶ φονίους [ἀντ. 1020
 ἀνδρῶν ἀμίλλας ἔθετ' ἀστεφάνους·
 ἀπὸ δὲ φθίμενοι βεβᾶσιν Ἰλιάδαι βασιλῆς,
 οὐδ' ἔτι πῦρ ἐπιβώμιον ἐν Τροίᾳ θεοῖσιν 1025
 λέλαμπεν καπνῷ θυώδει.
 βέβακε δ' Ἀτρείδας ἀλόχου παλάμαις· στρ.
 αὐτὰ τ' ἐναλλάξασα φόνον θανάτῳ
 πρὸς τέκνων ἀπηῦρα· 1030

θεοῦ θεοῦ νιν κέλευσμ' ἐπεστράφη
 μαντόσυνον, ὅτε νιν Ἀργόθεν πορευθεῖς
 Ἀγαμεμνόσιος κέλωρ
 ἀδύτων ἐπιβὰς κτάνεν ματρὸς φονεύς· 1035
 ᾧ δαῖμον, ᾧ Φοῖβε, πῶς πείθομαι ;
 πολλαὶ δ' ἀν' Ἑλλάνων ἀγόρους στοναχὰς ἀντ.
 μέλποντο δυστάνων τεκέων ἄλοχοι
 ἐκ δ' ἔλειπον οἴκους 1040
 πρὸς ἄλλον εὐνάτορ'. οὐχὶ σοὶ μόνα
 δύσφρονες ἐπέπεσον, οὐ φίλοισι λῦπαι·
 νόσον Ἑλλάς ἔτλα, νόσον·
 διέβα δὲ Φρυγῶν πρὸς εὐκάρπους γύας 1045
 σκηπτὸς σταλάσσων τὸν Ἄϊδα φόνον.

[PELEUS re-enters in haste. He has heard the news of
HERMIONE'S departure.]

- ΠΗ. Φθιώτιδες γυναῖκες, ἱστοροῦντί μοι
 σημήνατ' ἡσθόμην γὰρ οὐ σαφῆ λόγον
 ὡς δώματ' ἐκλιποῦσα Μενέλεω κόρη
 φρούδη τάδ' ἤκω δ' ἐκμαθεῖν σπουδὴν ἔχων 1050
 εἰ ταῦτ' ἀληθῆ· τῶν γὰρ ἐκδήμων φίλων
 δεῖ τοὺς κατ' οἶκον ὄντας ἐκπονεῖν τύχας.
- ΧΟ. Πηλεῦ, σαφῶς ἤκουσας· οὐδ' ἐμοὶ καλὸν
 κρύπτειν ἐν οἴσπερ οὔσα τυγχάνω κακοῖς·
 βασιλεία γὰρ τῶνδ' οἴχεται φυγὰς δόμων. 1055
- ΠΗ. τίνος φόβου τυχοῦσα ; διαπέρανέ μοι.
- ΧΟ. πόσιν τρέμουσα, μὴ δόμων νιν ἐκβάλη.
- ΠΗ. μῶν ἀντὶ παιδὸς θανασίμων βουλευμάτων ;
- ΧΟ. ναί, καὶ γυναικὸς αἰχμαλωτίδος φόβω.
- ΠΗ. ξὺν πατρὶ δ' οἴκους, ἢ τίνος λείπει μέτα ; 1060

ΧΟ. Ἀγαμέμνονός νιν παῖς βέβηκ' ἄγων χθονός.

ΠΗ. ποίαν περαίνων ἐλπίδ' ; ἢ γῆμαι θέλων ;

ΧΟ. καὶ σοῦ γε παιδὸς παιδὶ πορσύνων μόρον.

ΠΗ. κρυπτὸς καταστάς, ἢ κατ' ὄμμ' ἐλθὼν μάχῃ ;

ΧΟ. ἀγνοῖς ἐν ἱεροῖς Λοξίου Δελφῶν μέτα. 1065

ΠΗ. οἴμοι· τόδ' ἦδη δεινόν. οὐχ ὅσον τάχος

[He turns quickly to the attendants.

χωρήσεταιί τις Πυθικὴν πρὸς ἐστίαν

καὶ τὰνθάδ' ὄντα τοῖς ἐκεῖ λέξει φίλοις,

πρὶν παῖδ' Ἀχιλλέως κατθανεῖν ἐχθρῶν ὕπο ;

ΑΓΓΕΛΟΣ.

[Enter in haste a messenger travelworn and greatly excited,
clearly the bearer of bad news.]

ΑΓ. ὦμοι μοι·

οἴας ὁ τλήμων ἀγγελῶν ἦκω τύχας 1070

σοί τ', ὦ γεραιέ, καὶ φίλοισι δεσπότου.

ΠΗ. αἰαῖ· πρόμαντις θυμὸς ὡς τι προσδοκᾷ.

ΑΓ. οὐκ ἔστι σοι παῖς παιδός, ὡς μάθης, γέρον

Πηλεῦ· τοιάσδε φασγάνων πληγὰς ἔχει

Δελφῶν ὑπ' ἀνδρῶν καὶ Μυκηναίου ξένου. 1075

[PELEUS swoons.

ΧΟ. ἂ ἂ, τί δράσεις, ὦ γεραιέ ; μὴ πέσης·

ἔπαιρε σαυτόν. ΠΗ. οὐδέν εἰμ' ἀπωλόμην.

φρούδη μὲν αὐδή, φρούδα δ' ἄρθρα μου κάτω.

ΑΓ. ἄκουσον, εἰ καὶ σοῖς φίλοις ἀμυναθεῖν

χρήξεις, τὸ πραχθέν, σὸν κατορθώσας δέμας. 1080

- ΠΗ. ὦ μοῖρα, γήρως ἐσχάτοις πρὸς τέρμασιν
οἷα με τὸν δύστηνον ἀμφιβᾶσ' ἔχεις.
πῶς δ' οἷχεταιί μοι παῖς μόνου παιδὸς μόνος ;
σήμαιν' ἀκούσαι δ' οὐκ ἀκούσθ' ὅμως θέλω.
- ΑΓ. ἐπεὶ τὸ κλεινὸν ἤλθομεν Φοῖβου πέδον, 1085
τρεῖς μὲν φαεινὰς ἡλίου διεξόδους
θέα διδόντες ὄμματ' ἐξεπίπλαμεν.
καὶ τοῦθ' ὑποπτον ἦν ἄρ' εἰς δὲ συστάσεις
κύκλους τ' ἐχώρει λαὸς οἰκίητων θεοῦ.
Ἄγαμέμνονος δὲ παῖς διαστείχων πόλιν 1090
εἰς οὓς ἐκάστω δυσμενεῖς ἠὔδα λόγους·
' ὀράτε τοῦτον, ὃς διαστείχει θεοῦ
χρυσοῦ γέμοντα γύαλα, θησαυροὺς βροτῶν,
τὸ δεύτερον παρόντ' ἐφ' οἷσι καὶ πάρος
δεῦρ' ἦλθε, Φοῖβου ναῖον ἐκπέρσαι θέλων ;' 1095
κὰκ τοῦδ' ἐχώρει ρόθιον ἐν πόλει κακόν,
ἀρχαί τ' ἐπληροῦντ' ἔς τε βουλευτήρια
ἰδία θ', ὅσοι θεοῦ χρημάτων ἐφέστασαν,
φρουρὰν ἐτάξαντ' ἐν περιστύλοις δόμοις.
ἡμεῖς δὲ μῆλα, φυλλάδος Παρνασίας 1100
παιδεύματ', οὐδὲν τῶνδέ πω πεπυσμένοι,
λαβόντες ἦμεν, ἐσχάrais τ' ἐφέσταμεν
σὺν προξένοισι μάντεσίν τε Πυθικοῖς.
καὶ τις τόδ' εἶπεν· ' ὦ νεανία, τί σοι
θεῶ κατευξώμεσθα ; τίνοσ ἦκεισ χάριν ;' 1105
ὁ δ' εἶπε· ' Φοῖβω τῆσ πάροιθ' ἀμαρτίας
δίκασ παρασχεῖν βουλόμεσθ' ἤτησα γὰρ
πατρός ποτ' αὐτὸν αἵματος δοῦναι δίκην·
κάνταῦθ' Ὀρέστου μῦθος ἰσχύων μέγα

ἐφαίνεθ', ὡς ψεύδοιτο δεσπότης ἐμὸς 1110
 ἤκων ἐπ' αἰσχροῖς. ἔρχεται δ' ἀνακτόρων
 κρηπίδος ἐντός, ὡς πάρος χρηστηρίων
 εὔξαιτο Φοῖβω, τυγχάνει δ' ἐν ἐμπύροις·
 τῷ δὲ ξιφήρης ἀνθυφειστήκει λόχος
 δάφνη σκιασθείς· ὦν Κλυταιμνήστρας τόκος 1115
 εἷς ἦν ἀπάντων τῶνδε μηχανορράφος.
 χῶ μὲν κατ' ὄμμα στὰς προσεύχεται θεῶ·
 οἱ δ' ὄξυθήκτοις φασγάνοις ὠπλισμένοι
 κεντοῦσ' ἀτευχῇ παιῶν Ἀχιλλέως λάθρα.
 χωρεῖ δὲ πρύμναν· οὐ γὰρ ἐς καιρὸν τυπεῖς 1120
 ἐτύγχαν', ἐξέλκει δὲ, καὶ παραστάδος
 κρεμαστὰ τεύχη πασσάλων καθαρπάσας
 ἔστη ἔπι βωμοῦ, γοργὸς ὀπλίτης ἰδεῖν,
 βοᾷ δὲ Δελφῶν παιῖδας, ἱστορῶν τάδε·
 ' τίνος μ' ἕκατι κτείνετ' εὐσεβεῖς ὁδοῦς 1125
 ἤκοντα; ποίας ὄλλυμαι πρὸς αἰτίας;'
 τῶν δ' οὐδὲν οὐδεὶς μυρίων ὄντων πέλας
 ἐφθέγγεατ', ἀλλ' ἔβαλλον ἐκ χειρῶν πέτροις.
 πυκνῇ δὲ νιφάδι πάντοθεν σποδούμενος
 προύτεινε τεύχη κάφυλάσσειτ' ἐμβολὰς 1130
 ἐκεῖσε κάκεισ' ἀσπίδ' ἐκτείνων χερί.
 ἀλλ' οὐδὲν ἦεν· ἀλλὰ πόλλ' ὁμοῦ βέλη,
 οἰστοὶ, μεσάγκυλ' ἔκλυτοί τ' ἀμφώβολοι,
 σφαγῆς ἐχώρου βουπόροι ποδῶν πάρος·
 δεινὰς δ' ἂν εἶδες πυρρίχας φρουρουμένου 1135
 βέλεμνα παιδός. ὡς δὲ νιν περισταδὸν
 κύκλω κατεῖχον, οὐ διδόντες ἀμπνοάς,
 βωμοῦ κενώσας δεξίμηλον ἐσχάραν,

τὸ Τρωικὸν πήδημα πηδήσας ποδοῖν
χωρεῖ πρὸς αὐτούς· οἱ δ' ὅπως πελειάδες 1140
ιέρακ' ἰδοῦσαι πρὸς φυγὴν ἐνώτισαν.

πολλοὶ δ' ἔπιπτον μιγάδες ἕκ τε τραυμάτων
αὐτοὶ θ' ὑφ' αὐτῶν στενοπόρους κατ' ἐξόδους,
κραυγὴ δ' ἐν εὐφήμοισι δύσφημος δόμοις
πέτραισιν ἀντέκλαγξ'· ἐν εὐδία δέ πως 1145

ἔστη φαεινοῖς δεσπότης στίλβων ὄπλοις,
πρὶν δὴ τις ἀδύτων ἐκ μέσων ἐφθέγγεατο
δεινόν τε καὶ φρικῶδες, ὦρσε δὲ στρατὸν
στρέψας πρὸς ἀλκὴν. ἔνθ' Ἀχιλλέως πίτνει
παῖς ὀξύθήκτω πλευρὰ φασγάνῳ τυπεῖς 1150

Δελφοῦ πρὸς ἀνδρός, [ὅσπερ αὐτὸν ὤλεσε
πολλῶν μετ' ἄλλων] ὡς δὲ πρὸς γαῖαν πίτνει,
τίς οὐ σίδηρον προσφέρει, τίς οὐ πέτρον,
βάλλων, ἀράσσω; πᾶν δ' ἀνάλωται δέμας
τὸ καλλίμορφον τραυμάτων ὑπ' ἀγρίων. 1155

νεκρὸν δὲ δὴ νιν κείμενον βωμοῦ πέλας
ἐξέβαλον ἐκτὸς θυοδόκων ἀνακτόρων.
ἡμεῖς δ' ἀναρπάσαντες ὡς τάχος χεροῖν
κομίζομέν νιν σοὶ κατοιμῶξαι γόοις
κλαῦσαί τε, πρέσβυ, γῆς τε κοσμησαί τάφῳ.

τοιαῦθ' ὁ τοῖς ἄλλοισι θεσπίζων ἀναξ, 1161
ὁ τῶν δικαίων πᾶσιν ἀνθρώποις κριτῆς,
δίκας διδόντα παιῖδ' ἔδρασ' Ἀχιλλέως.
ἐμνημόνευσε δ', ὡσπερ ἄνθρωπος κακός,
παλαιὰ νείκη· πῶς ἂν οὖν εἴη σοφός; [Exit. 1165

ΧΟ. καὶ μὴν ὅδ' ἀναξ ἦδη φοράδην
Δελφίδος ἐκ γῆς δῶμα πελάζει.

τλήμων ὁ παθών, τλήμων δέ, γέρον,
καὶ σύ· δέχει γὰρ τὸν Ἀχιλλεῖον
σκύμνον ἐς οἴκους, οὐχ ὡς σὺ θέλεις· 1170
αὐτός τε κακοῖς πῆμασι κύρσας
εἰς ἔν μοίρας ξυνέκυρσας.

ΠΗ. ὦ μοι ἐγώ, κακὸν οἶον ὀρῶ τόδε 1175

στρ.

[in despair.

καὶ δέχομαι χερὶ δώμασί τ' ἄμοις.
ὦ μοι αἰαῖ, 1175

ὦ πόλι Θεσσαλία, διολώλαμεν,

[He points to the city.

οἰχόμεθ' οὐκέτι μοι γένος, οὐκέτι
λείπεται οἴκοις.

ὦ σχέτλιος παθέων ἐγώ· εἰς τίνα
δὴ φίλον αὐγὰς τερψομ' *ἰάλλων* ; 1180

ὦ φίλιον στόμα καὶ γένυ καὶ χέρες,
εἴθε σ' ὑπ' Ἰλίῳ ἦναρε δαίμων

Σιμοεντίδα παρ' ἄκτάν.

ΧΘ. οὗτός τ' ἂν ὡς ἐκ τῶνδ' ἐτιμᾶτ' ἂν, γέρον,
θανών, τὸ σόν τ' ἦν ὦδ' ἂν εὐτυχέστερον. 1185

ΠΗ. ὦ γάμος, ὦ γάμος, ὅς τάδε δώματα 1190

ἀντ.

καὶ πόλιν ὄλεσας ὄλεσας ἄμᾶν,
αἰαῖ. ὦ παῖ,

μήποτε σῶν λεχέων τὸ δυσώνυμον
ὄφελ' ἐμὸν γένος εἰς τέκνα καὶ δόμον 1190
ἀμφιβαλέσθαι

Ἐρμιόνας Ἀἴδαν ἐπὶ σοί, τέκνον,
ἀλλὰ κεραυνῶ πρόσθεν ὀλέσθαι,
μηδ' ἐπὶ τοξοσύνα φονίῳ πατρὸς

- αἶμα τὸ διογενές ποτε Φοῖβον
βροτὸς εἰς θεὸν ἀνάψαι. 1195
- ΧΟ. ὅτοτοτοῖ· θανόντα δεσπόταν γούοις
νόμῳ τῷ νερτέρων κατάρξαι.
- ΠΗ. ὅτοτοτοῖ· διάδοχα δ' ᾧ τάλας ἐγά,
γέρων καὶ δυστυχῆς δακρύω. 1200
- ΧΟ. θεοῦ γὰρ αἶσα, θεὸς ἔκρανε συμφορὰν.
- ΠΗ. ᾧ φίλος, ᾧ δόμον ἔλιπες ἔρημον,
ᾧμοι μοι, ταλαίπωρον ἐμὲ
γέροντ' ἄπαιδα νοσφίσας. 1205
- ΧΟ. θανεῖν θανεῖν σε, πρέσβυ, χρῆν πάρος τέκνων.
- ΠΗ. οὐ σπαράξομαι κόμαν,
οὐκ ἐπιθήσομαι κάρᾳ 1210
κτύπημα χειρὸς ὀλοόν; ᾧ πόλις πόλις,
διπλῶν τέκνων μ' ἐστέρησε Φοῖβος.
- ΧΟ. ᾧ κακὰ παθῶν ἰδῶν τε δυστυχῆς γέρων,
τίν' αἰῶν' εἰς τὸ λοιπὸν ἔξεις; 1215
- ΠΗ. ἄτεκνος, ἔρημος, οὐκ ἔχων πέρας κακῶν
διαντλήσω πόνους ἐς Ἄιδαν.
- ΧΟ. μάτην δέ σ' ἐν γάμοισιν ὄλβισαν θεοί.
- ΠΗ. ἀμπτάμενα φροῦδα πάντα κεῖται
κόμπων μεταρσίων πρόσω. 1220
- ΧΟ. μόνος μόνοισιν ἐν δόμοις ἀναστρέφει.
- ΠΗ. οὐκέτ' ἔστι μοι πόλις,
σκῆπτρά τ' ἐρρέτω τάδ' ἐπὶ γαῖαν,
σύ τ' ᾧ κατ' ἄντρα νύχια Νηρέως κόρη,
πανώλεθρον γὰρ πίτνοντά μ' ὄψει. 1225

[A vision is seen in the air. It proves to be the goddess
THETIS who slowly descends to the ground.]

ΧΟ. ἰὼ ἰώ·

τί κекίνηται; τίνος αἰσθάνομαι
 θείου; κούραι, λείσσετ', ἀθρήσατε·
 δαίμων ὄδε τις λευκὴν αἰθέρα
 πορθμεύομενος τῶν ἱπποβότων
 Φθίας πεδίων ἐπιβαίνει.

1230

ΘΕΤΙΣ.

Πηλεῦ, χάριν σῶν τῶν πάρος νυμφευμάτων
 ἤκω Θέτις λιπούσα Νηρέως δόμους.
 καὶ πρῶτα μὲν σοι τοῖς παρεστῶσιν κακοῖς
 μηδέν τι λῖαν δυσφορεῖν παρήνεσα· 1234
 κἀγὼ γάρ, ἦν ἄκλαυστ' ἐχρῆν τίκτειν τέκνα,
 ἀπόλεσ' ἐκ σοῦ παῖδα τὸν ταχὺν πόδας
 Ἀχιλλέα τεκοῦσα πρῶτον Ἑλλάδος.
 ὦν δ' οὔνεκ' ἦλθον σημανῶ, σὺ δ' ἐνδέχου.
 τὸν μὲν θανόντα τόνδ' Ἀχιλλέως γόνον
 θάψον, πορεύσας Πυθικὴν πρὸς ἐσχάραν, 1240
 Δελφοῖς ὄνειδος, ὡς ἀπαγγέλλῃ τάφος
 φόνον βίαιον τῆς Ὀρεστείας χερός·
 γυναῖκα δ' αἰχμάλωτον, Ἀνδρομάχην λέγω,
 Μολοσσίαν γῆν χρὴ κατοικῆσαι, γέρον,
 Ἐλένω συναλλαχθεῖσαν εὐναίοις γάμοις, 1245
 καὶ παῖδα τόνδε, τῶν ἀπ' Αἰακοῦ μόνον
 λελειμμένον δῆ· βασιλέα δ' ἐκ τοῦδε χρὴ
 ἄλλον δι' ἄλλον *διαπερᾶν* Μολοσσίαν
 εὐδαιμονοῦντας· οὐ γὰρ ᾧδ' ἀνάστατον
 γένος γενέσθαι δεῖ τὸ σὸν κάμῶν, γέρον, 1250

Τροίας τε· καὶ γὰρ θεοῖσι τ' ἀκείνης μέλει,
 καίπερ πεσοῦσης Παλλάδος προθυμία.
 σέ δ', ὡς ἂν εἰδῆς τῆς ἐμῆς εὐνῆς χίριον.
 [θεὸν γεγῶσα καὶ θεοῦ πατρὸς τέκος,]
 κακῶν ἀπαλλάξασα τῶν βροτησίων 1255
 ἀθάνατον ἄφθιτόν τε ποιήσω θεόν.
 κ' ἄπειτα Νηρέως ἐν δόμοις ἐμοῦ μέτα
 τὸ λοιπὸν ἤδη θεὸς ξυνοικήσεις θεῶν·
 ἔνθεν κομίζων ξηρὸν ἐκ πόντου πόδα
 τὸν φίλτατον σοὶ παιῖδ' ἐμοί τ' Ἀχιλλέα 1260
 ὄψει δόμους ναίοντα νησιωτικούς
 Λευκὴν κατ' ἀκτὴν ἐντὸς Εὐξείνου πόρου
 ἀλλ' ἔρπε Δελφῶν εἰς θεόδμητον πόλιν
 νεκρὸν κομίζων τόνδε, καὶ κρύψας χθονί,
 ἐλθὼν παλαιᾶς χοιράδος κοῖλον μυχὸν 1265
 Σηπιάδος ἴζου· μίμνε δ', ἔστ' ἂν ἐξ ἀλὸς
 λαβοῦσα πεντήκοντα Νηρηῶν χορον
 ἔλθω κομιστήν σου· τὸ γὰρ πεπρωμένον
 δεῖ σ' ἐκκομίζειν· Ζητὴ γὰρ δοκεῖ τάδε.
 παῦσαι δὲ λύπης τῶν τεθνηκότων ὕπερ 1270
 πᾶσιν γὰρ ἀνθρώποισιν ἦδε πρὸς θεῶν
 ψῆφος κέκρανται, κατθανεῖν τ' ὀφείλεται.

ΠΗ. ὦ πότνι', ὦ γειναῖα συγκοιμήματα,
 Νηρέως γένεθλον, χαῖρε· ταῦτα δ' ἀξίως
 σαυτῆς τε ποιεῖς καὶ τέκνων τῶν ἐκ σέθεν. 1275
 παύσω δὲ λύπην σοῦ κελευούσης, θεά,
 καὶ τόνδε θάψας εἶμι Πηλίου πτυχάς,
 οὔπερ σὸν εἶλον χερσὶ κάλλιστον δέμας.
 κᾶτ' οὐ γαμείν δῆτ' ἐκ τε γενναίων χρεῶν

δοῦναί τ' ἐς ἐσθλοῦς, ὅστις εὖ βουλευέται, 1280
κακῶν δὲ λέκτρων μὴ 'πιθυμίαν ἔχειν,
μηδ' εἰ ξαπλούτους οἴσεται φερνὰς δόμοις ;
οὐ γάρ ποτ' ἂν πράξειαν ἐκ θεῶν κακῶς.

ΧΟ. πολλὰ μορφαὶ τῶν δαιμονίων,
πολλὰ δ' ἀέλπτως κραινέουσι θεοί· 1285
καὶ τὰ δοκηθέντ' οὐκ ἐτέλεσθη,
τῶν δ' ἀδοκῆτων πόρον εὖρε θεός.
τοιόνδ' ἀπέβη τόδε πρᾶγμα.

[PELEUS and the CHORUS leave the stage. THETIS floats up
again into the air, as she came.]

NOTES.

1-116. ΠΡΟΛΟΓΟΣ.—[The *Prologue* (πρόλογος) is defined by Aristotle (*Poet.* 12) as μέρος ὄλον τραγωδίας τὸ πρὸ χοροῦ παρόδου = “all that part of a tragedy which precedes the first entrance of the chorus”].

Technically, therefore, the *Prologue* of this play extends to line 116, the point at which the chorus enters. But in the plays of Euripides, and still more after his time (e.g. in Roman comedy), the name *prologue* is applied to the formal monologue which (like the speech of Andromache in this play) serves as an introduction to the main action.]

The scene is laid in Phthia (l. 16) before the temple of Thetis (ll. 43, 44).

1-55. *Prologue spoken by Andromache.* She apostrophizes her birthplace, recounts her marriage to Hector, the loss of husband and son, and the varied misfortunes which culminate in her coming to Phthia (then subject to Peleus) as the concubine of Neoptolemus to whom she bore a son. She is supplanted in his love by Hermione, whose influence, helped by Menelaus her father, forces Andromache to send away her son, and to take refuge in the shrine of Thetis, while Neoptolemus is on his way to consult the oracle at Delphi.

1. σχῆμα, ‘glory of the land of Asia’. So Scholiast, who explains as = καλλώπισμα, κόσμος, κ.τ.λ. Cp. Eur. *Frag.* 479, Τευθράντιον δὲ σχῆμα Μυσίας χθονός: Hdt. 5, 28, Μίλητος τῆς Ἰωνίης πρόσχημα. L. and S. are wrong in quoting this as an example of the periphrastic use of σχῆμα (as in σχῆμα γῆς = γῆ: cp. *Hec.* 619, ὦ σχήματ’ οἴκων = ‘ye (stately) halls’).

Θηβαία πόλις. Θήβη, not to be confused with Thebes in Egypt, or Boeotian Thebes (both Θῆβαι), was a Mysian town under Mount Placus (so *Il.* 6. 397, Ἰππολακίη), the reputed birthplace of Andromache and Chryseis. It was sacked by Achilles (*Il.* 1. 366, 7), but the name lived on in the Θήβης

πεδίου mentioned by Herodotus and Xenophon, a tract of land at the head of the Gulf of Adramyttium.

πόλις. Nom. used for the voc. (cp. Soph. *O. T.* 629, ὦ πόλις, πόλις). For the 'anacoluthon' cp. similar beginnings in the *Ion* and *Electra*.

This address of Andromache to her birthplace, though remarkable (see Paley) for being made to a place which is not the scene of the play, has a fine poetical propriety, for it serves to point the contrast between her present unhappy lot and the happiness of her early life (see ll. 5, 6).

2. ἔδνων, 'with the proud guerdon of rich golden wedding gifts'. ἔδνα (or ἔεδνα, as in Homer) were usually gifts given, according to early custom, by the bridegroom to the bride's parents as *payment* for the bride. Here, however (as in l. 153 and Hom. *Od.* l. 277), they are the presents given to the bride (μείλια or φερνή), and sent with her to the bridegroom's home (cp. 1282). So in *Il.* 6. 394, Andromache is called πολύδωρος.

χλιδῆ, a favourite word of Eur. (1) = luxury, (2) of the accompaniments of luxury, e.g. luxurious clothes and ornaments, cp. 147, κόσμον ... χρυσέας χλιδῆς: *Phoen.* 224, κόμας ἐμάς, ... παρθένιον χλιδάν ('a maiden's pride').

3. τύραννον, adj. agreeing with ἐστίαν, accus. of 'motion to', without prep., the regular *poetical* usage after ἀφικνεῖσθαι. Cp. 403, 795, 801, 1085, 1265. In prose a preposition is necessary.

The 'hearth' of Priam was at Troy, the remains of which have been found by the researches of the late Dr. Schliemann at the modern *Hissarlik* in the Troad.

4. παιδοποιός "distinguishes the wife from the concubine" (Paley). The purpose of Greek marriage was (in legal formula, see *Dem. c. Neaer.*, § 122) τοῦ παιδοποιεῖσθαι γνησίως (= 'to beget legitimate children').

5. γε qualifies ἐν τῷ πρὶν χρόνῳ, 'in days of yore at least'. Note the emphatic position of Ἀνδρομάχῃ (partly required too by the metre).

6. εἴ τις ἄλλη, a favourite Greek idiom. Tr. 'but now of all women the most', etc. Cp. Soph. *Trach.* 8, ἔτλον | ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.

6, 7. ἐμοῦ πέφυκεν ἢ γενήσεται ποτε was (as the Scholiast implies) clearly added (with the change of sup. δυστυχεστάτῃ to comp. δυστυχεστέρα) to make proper sense, when νῦν δ', εἴ τις ἄλλη ... was corrupted into νῦν δὴ τις ἄλλη, or νῦν δ' οὕτως ἄλλη. Such a corruption illustrates the interchange of -η, -ει,

and -ι, which is frequent in mss. Cp. βούλη for βούλει, and ex. in 51-53 n.

8. ἦτις, 'for I.' ὅστις should be distinguished from ὅς, whether it denote a class (= 'one who') or cause (as here). ἐξ Ἀχιλλέως, after θανόντα, which (see 9 n.) is virtually passive. The circumstances of the death of Hector are detailed in Homer (*Il.* 22). The lines which give Andromache's lament over him (*Il.* 22, 460 to end), together with those which describe their parting (*Il.* 6), should certainly be read, not only for their intrinsic beauty, but for their interest in connexion with this play.

9. θανόντα, 'slain'. θνήσκω in poetry (ἀποθνήσκω in prose) is used in Attic as the passive of ἀποκτείνω. So κείμαι is the passive of τίθημι, ἐκπίπτω of ἐκβάλλω (875); cp. 996, 7, 1069, 1143.

δν τίκτω, 'of whom I am the mother'. The present is not 'historic' (viz. for ἔτεκον), but is rather used, like ἤκω, φεύγω (976), in a perfect sense and denotes a *permanent character*. τίκτω is especially common in this sense, cp. 566, ἔτικτε; *Ion* 1560, ἦδε τίκτει σε; Verg. *Aen.* 8. 141, "idem Atlas generat".

10. Ἀστυάνακτα. [For the anapaest in the fourth foot cp. l. 4.] His earlier name was Scamandrius. This doom was prophesied for him by his mother (*Il.* 24. 734 f.) Cp. Ovid, *Met.* 13. 415 f.:

‘Mittitur Astyanax illis de turribus, unde
Pugnantem pro se, proavitaque regna tuentem
Saepe videre patrem monstratum a matre solebat’.

ὀρθίων, 'high', either of structures, or of sounds.

14. νησιώτη is meant to be contemptuous. Islanders were looked down upon by the Greeks (cp. the answer of Iolaus in *Heracl.* 84, οὐ νησιώτην, ὦ ξένοι, τρίβω βίον, | ἀλλ' ἐκ Μυκηνηῶν κ.τ.λ.). There is a reference to the story that N. (otherwise called Pyrrhus) was brought up in the island of Scyrus in the palace of Lycomedes, before he was fetched to Troy by Odysseus. So *Il.* 19. 326, ὅς Σκύρω μοι ἐνι τρέφεται φίλος υἱός.

Νεοπτολέμω. The first two syllables are scanned as one by *synizesis*. So θεᾶς (l. 20). For the story cp. Verg. *Aen.* 3. 325 f., where Andromache says:

‘nos, patria incensa diversa per aequora vectae
stirpis Achilleae fastus iuvenemque superbum,
servitio enixae, tulimus’

δορός goes closely with γέρας = 'spear-won prize'.

15. **λείας**, gen. after prep. in *ἐξαιρέτος*. Special portions of the booty were 'chosen out' (*ἐξαιρέτος*) for the chief warriors. So Andromache was reserved for Achilles, cp. *Troad.* 274, καὶ τήνδ' (sc. Andromache) Ἀχιλλέως ἔλαβε παῖς **ἐξαιρέτον**: Verg. *Aen.* 8. 552, "ducunt *exsortem* Aeneae" (sc. equum); *Judges* 5. 30, "Have they not divided the prey? to every one a damsel or two; to Sisera a prey of divers colours".

16. **Φθίας**. Phthia (later Phthiotis), the home of Achilles, was a *district* in South Thessaly, frequently mentioned by Homer. Whether there was a city of the same name is doubtful (see Strabo, pp. 383, 430).

πόλεως Φαρσατίας, in the north of Phthiotis: near it was fought the decisive battle between Caesar and Pompey in B.C. 48.

17. **σύγχορτα πεδία**, 'the grassy plains that join this land of P. and the city of Ph.' *σύγχορτος* lit. means 'with joint grass'. Cp. *Frag.* 179, Οἰνῶν | **σύγχορτα** ναίω πεδία ταῖς τ' Ἐλευθέραις.

θαλασσία. Cp. 129 n. Thetis was a sea-nymph, one of the daughters of Nereus. She was married to Peleus, the king of the Myrmidons in Phthia (1278 n.).

19. **φ. ὄ.** Cp. Gray's *Elegy*, "Far from the madding crowd's ignoble strife". **νιν**, plural, as often, refers to *σύγχορτα πεδία* (l. 17). The mention of a temple to Thetis in l. 43 suggests that the name *Θετίδειον*, given originally to the temple, was afterwards extended to the surrounding plains, which may have formed part of the *τέμενος*, or sacred domain.

20. **χάριν** is, in origin, an adverbial accusative. Cp. *δίκτην, πρόφασιν*, and Latin forms like *clam, palam*, and esp. *vicem*, which is used prepositionally like *χάριν*. and like it sometimes keeps its character as a noun (cp. 222 τὴν σὴν *χάριν* with *tuam vicem*).

θεῆς νυμφευμάτων, objective gen., 'the marriage with the goddess'. Cp. 46 n., 1231 n.

θεῆς, one syllable. Cp. 14 n. *et passim*.

21. **ἔσχε**, 'got' (not 'had'). Neoptolemus had probably retired into the country, leaving his grandfather, as the nominal ruler of the land, in the town.

τόνδε. The house is supposed to be visible to her as she speaks.

22. **Πηλία**, two syllables. Cp. 14 n.

23. οὐ θέλων, as always, = 'refusing'. Note this kindly trait in one who had murdered Priam at the sacred hearth of Zeus, and sacrificed Polyxena.

24. ἐντίκτω. For the present, see 9 n. The ἐν- goes with δόμοις; cp. Thuc. 3. 104, προεἶπον μήτε ἐναποθνήσκειν ἐν τῇ νήσῳ μήτε ἐντίκτειν.

25. πλαθεῖσα (πελάζω), 'wedded'. Cp. *Troad.* 203, λέκτροις πλαθεῖσ' Ἑλλάνων.

26. κακοῖσι, the loss of husband, son, and liberty (see 8, 9, 12) and compulsory residence in a foreign land (13, 17).

27. I have accepted a conjecture, with which Dr. Rutherford has kindly favoured me, for the ms. reading ἐλπίς μ' αἰεὶ προσῆγε (the προσ- of which is meaningless). For the oxymoron, cp. 420 n.; Soph. *Aj.* 665, ἐχθρῶν ἄδωρα δῶρα. Tr. 'I was led by hope against hope, that if my boy were spared I should find some help and defence against trouble'.

28. εὐρεῖν depends on ἐλπίς. Cp. for this 824, and for use of aor. after words of hoping, 311; *Or.* 779, μολόντι δ' ἐλπίς ἐστι σωθῆναι κακῶν; Goodwin *M. T.* § 136.

κακῶν. Obj. gen. Cp. Xen. *Mem.* 4. 3. 7, πῦρ... ἐπικούρου... ψύχους.

29. τὴν Λάκαιναν. These words strike the keynote of the play, which is undisguised hatred of the Spartans and the Spartan character. This is strongly brought out not only in such an outburst as 445 ff., but also in the delineation of the characters of Hermione and Menelaus.

Ἑρμιόνην, the daughter of Menelaus and Helen. Cp. Verg. *Aen.* 3. 326-8, 'juvenemque superbum (sc. Neoptolemus) | ... qui deinde secutus | Ledaeam *Hermionen* Lacedaemoniosque hymenaeos'...

γαμεῖ. Historic present. ἐπεὶ here = 'since' (ἐξ οὗ). Cp. Soph. *Ant.* 15, ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς | ... οὐδὲν οἶδ' ὑπέρτερον.

30. τοῦμόν δουλον λέχος, 'my servile couch' = 'marriage with me a slavewoman'. So βάρβαρον λέχος (*Med.* 591). Note the skilful juxtaposition (with alliteration) of δεσποτήης and δουλον. Cp. *Frag.* 86, μέτεστι τοῖς δούλοισι δεσποτῶν νόσου.

31. ἐλαύνομαι, 'driven, harassed'. Cp. *Alc.* 676, τίν' ἀρχεῖς ... κακοῖς ἐλαύνειν; πρὸς and ἐξ are used like ὑπό to denote the agent.

σχέτλιος (rt. σχ. as in *σχεῖν*, *σχεθεῖν*), lit. = 'enduring', so of persons (1) unflinching or cruel, (2) enduring or unhappy (cp. 1179, ὦ σχέτλιος παθέων), of things (as here) = 'cruel'.

32. φαρμάκοις, 'drugs'. Cp. *Med.* 384, 5, κράτιστα τὴν εὐθείαν... | ... φαρμάκοις αὐτοῦς ἐλεῖν. Hermione harps upon this in l. 157, Andromache repudiates the charge (205).

33. For the Greek view of a marriage unblest with children, see the beautiful chorus of the *Ion* (472-491) which culminates in the words: τὸν ἄπαιδα δ' ἀποστύγῳ | βίον' ᾧ τε δοκεῖ, ψέγω.

τίθημι = reddo. Cp. 612. πόσει, dat. of the agent (used generally after perf. pass., as in 157).

34. αὐτή. Emphatic, as in 12. '(She says that) I would fain dwell in this house in her stead, spurning away perforce her marriage-couch, which I at first did not willingly accept, and now I have wholly given it up: great Z. be my witness to this that all unwillingly I shared this couch'.

35. λέκτρα κ.τ.λ. See 30 n.

36. ἀγῶ. ἄ refers not to λέκτρα τὰκείνης (= H.'s marriage with N.) but rather, κατὰ σύνεσιν, τὸ λέκτρα, viz., her own marriage with N., to which she had been compelled (14, 15).

37. ἐκλέλοιπα. Cp. 1040, ἔκ τ' ἔλειπον οἴκουσ | πρὸς ἄλλον εὐνάτορα.

38. ἐκοινώθην. Cp. 217; 933, δούλην ἀνέξει σοὶ λέχους κοινού-
μένην;

39. σφε (plur.) here = 'her', as νιν (sing.) is used (19) = 'them'. Cp. 347.

40. Andromache repeats this in a different form (337).

41. κατ' οἴκουσ simply = 'in the house' (without idea of motion). Cp. 51 (κατ' αἶαν), 57. For the possible political significance of this line see Introduction (p. xix).

42. ἐπ' αὐτὸ τοῦτο, 'for this very purpose' (cp. 429), one of the anti-Lacedaemonian reflections of the play. See note on μηχανόρραφοι κακῶν (447).

43. For the situation of this shrine of Thetis see 19 n. We learn further that it was 'nigh unto the house' of N. (δόμων πάροικον).

δόμων παροίκον. For the pleonasm cp. 612, 714; δωμάτων ὑπόστεγοι (Soph. *El.* 1386).

εἰς ἀνάκτορον goes with ἐλθοῦσα. For ἀνάκτορον cp. 117, 1111. Though by derivation it = 'a king's dwelling', it means in classical Greek 'a god's dwelling'.

44. ἦν με, κ.τ.λ., 'If haply', almost = ὅπως. Cp. 54, and the well-known example in the New Testament, *Acts* 17. 27, ζητεῖν τὸν θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὔροιεν (= 'if haply they might feel after him and find him').

45. νιν, sc. ἀνάκτορον.

46. ἐρμήνευμα, acc. in apposition to νιν. 'Fit symbol', lit. 'that which gives expression to, or interprets, his connexion with Thetis'. Cp. *Phoen.* 470.

Νηρηῆδος, obj. gen. after γάμων, 'marriage with N'. Cp. 20.

47. ὅς δ' ἔστι παῖς κ.τ.λ., a simple example of the construction explained in note on 91, 92. Cp. *Bacch.* 247, ὕβρεις ὕβριζειν, ὅστις ἐστὶν ὁ ξένος; Cic. *Sulla* 33, "quae prima innocentis mihi defensio est oblata, suscepi".

ὑπεκπέμπω. So Priam sends Polydorus secretly (ὑπο) out of (ἐκ) the land (see 69 n), *Hec.* 6, δεισας ὑπεξέπεμψε Τρωικῆς χθονός.

λάθρα. The iota subscript should be written in accordance with the authority of the best MSS. (e.g. the Laurentine of Soph.).

49. πάρα = πάρεστι. So *Hec.* 34, μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.

50. προσωφελῆσαι. 'For his father is not with me to help me further (πρός), and is as nothing to the boy', etc. The inf. of *μιρrose* is used after certain verbs (like *διδωμι*) in prose, and more loosely in poetry. Goodwin, *M. T.* 772. Cp. Soph. *O. C.* 12, μανθάνειν γὰρ ἤκομεν.

οὐδέν ἐστι. Cp. 134, 641, 700 n., 1077.

51. αἶαν = γαῖαν. For κατὰ cp. 41 n.

Δοξία. An epithet often given to Apollo in Tragedy. He was, according to the popular derivation, "the god of crooked answers", because his oracles were λοξά, crooked, and so ambiguous. The more probable derivation is from ἀ-λεξ- (= 'ward off'). So *Δοξίας* and *Δόξω* (a name given to Artemis in Callimachus) will be Apollo and Artemis, the male and female *Averters*; cp. *ἐκάεργος* (of Apollo) in Homer, and *Averuncus* in Latin. [The derivations from λέγω, λόγος, or from λυκ-, λυα, are impossible.]

51-53. (1) ἦν, the ms. reading, though awkward, can be translated as follows, 'where he pays a penalty for his madness, even such a penalty as he, going once to Pytho, asked Phoebus to pay in full for the death of his sire'. In this case ἦν refers back not to *δίκην* ... *μανίας*, but to *δίκην* only (cp. a similar construction in 36), and is further explained by the repetition of *δίκην* at the end of the clause.

(2) οὐ κτείνειν δίκην. The mss. variants, κτείνει and τίνει, are both due to a copyist, who, thinking that οὐ was relative, changed the inf. to ind. κτείνει is another good example of the interchange of -ει- and -ι- (see 6, 7 n.). The stages of the corruption would perhaps be οὐ κτείνειν (for ἐκτείνειν), οὐ κτείνει, οὐ κτινει, οὐ κτείνει.

51-53. Nothing further is known about the facts detailed in these lines.

52. Πυθώ, older name of Delphi: hence the name Πύθιος for Apollo.

53. οὐ, the gen. of ὄς (= *suis*), never found in Attic prose.

54. εἴ πως, cp. 44 n. This clause follows close on ἀπὸν ... δίδωσι μανίας.

ἐξαιτούμενος, 'warding off by prayer' (= Lat. *deprecari*), a meaning more usual in παρ-αιτείσθαι. But cp. Aesch. 82. 8, οἱ γὰρ ἀγαθοὶ στρατηγοὶ ὑμῶν ... ἐξαιτῶνται τὰς γραφὰς τῶν παρανόμων ('Your worthy generals ward off by entreaty the charges of illegality'). The ordinary meaning of ἐξαιτ. is 'to demand for oneself', or 'to beg off a person'.

55. παράσχοιτο, with middle force, 'to render for oneself'. Cp. *El.* 363, οὗτοι τὸ γ' ἦθος δυσγενὲς παρέξομαι.

56-116. Enter female servant with bad news. She informs A. of the plot of Menelaus to seize her son, and is persuaded by A. to fetch Peleus. Further lament of A. over her troubles and the fall of Troy.

θεράπεινα. One of the poet's large *répertoire* of family servants and attendants, whose characters he delineates with great sympathy. Cp. the nurse who appears at l. 802, and especially the female servant in the *Hecuba* who brings her mistress the news of the death of Polydorus (657 ff.).

56. δέσποινα, a mark of 'delicate consideration'* (Paley) and affection shown by a slave to one who is equally a slave (see l. 64).

τοὶ is frequently used in tragedy to emphasize personal pronouns. Cp. *Soph. El.* 582, σύ τοι | πρῶτος θάνοις ἄν. Tr. 'let me tell thee', or 'mark you'.

τοῦνομα ... τόδε. 'I do not shrink from calling thee by this name'. Cognate accus. Cp. 133 n.; *Ion* 259, ὄνομα τί σε καλεῖν ἡμᾶς χρέων;

57. ἐπέπερ. -περ emphasizes, as in ὄσπερ, εἴπερ.

* I am indebted to a friend for a reference to a similar scene in Shakespeare (*K. Henry VIII.* 4. 2), in which the same consideration is shown by inferiors to a queen in fallen estate.

ἤξιουν 'I thought it right' (*sc.* to call thee mistress).

59. καί ... τε is not used instead of τε ... καί (= 'both .. and'). In all cases the καί should be taken closely with the word which follows it. So here 'even to thee'. Cp. 703; Aesch. *Cho.* 252, οὐτω δὲ κάμῃ τήνδ' ἑ, Ἡλέκτραν λέγω (= 'and so you may see even me and her,' etc.); Soph. *O. T.* 347 (with Jebb's note); Eur. *Alc.* 646, 7; *El.* 241.

ζῶντι τε. The τε which should go with τῷ σῶ πρόσει is placed after ζῶντι, because it is a word connected with τ. σ. π. Cp. Thuc. 4. 10, ἦν ἐθέλωμέν τε μείναι καὶ μὴ ... καταπροδοῦναι, and in Latin, Hor. *Od.* 2. 19. 28, "Pacis eras mediusque belli".

60. νέος and καινός, when used in Tragedy of 'news', always imply unexpected calamity.

61. φόβω ... εἰ. Cp., for this use of a dependent question after a substantive denoting fear, *Heracl.* 791, φόβος γὰρ εἴ μοι ζῶσιν οὖς ἐγὼ θέλω. Goodwin, *M. T.* § 376.

62. οἴκτω δὲ σῶ, 'from pity for thee'. The pronoun here takes the place of an obj. gen. Cp. 660, προνοία τῇ τε σῇ κάμῃ (see n.); 960, 1231; Cic. *Verr.* 5. 68, "ea quae faciebat, tua se fiducia (= 'from confidence in you') facere dicebat."

δεινά κ. τ. λ. See 42 n., 447 n. [βουλεύειν and βουλεύεσθαι are virtually interchangeable in the meanings of (1) 'plan' and (2) 'resolve'.]

63. φυλακτέα, 'must be guarded against', verbal (gerundive) from φυλάσσεσθαι (mid. = 'to guard against'). Cp. *δυσφύλακτον* (728).

64. The mistress meets the sympathy of the servant (see 56, 57) by showing a similar sympathy. The servant, her companion in trouble, still perseveres in calling her 'mistress': she puts herself on a level with her servant by saying 'ξύνδουλε'. So in the passage of Shakspeare, quoted in footnote, Katharine says, "The times and titles now are altered strangely | With me, since you knew me".

65. τῆδε = ἐμοί. Cp. *Alc.* 690, μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός (= ἐμοῦ).

δυστυχεῖ, dat. agreeing with τῆδε.

66. Cp. 995, μηχανῆ πεπλεγμένη, and 447. αὖ = 'again', 'further'.

68. τὸν παῖδά σου, put first for emphasis. 'They seek not you, but your son'.

69. ὑπεξέθου, 'thou didst secretly (ὑπό) convey from'. See 47 n., 310. ὑπεκτίθεσθαι is used in the historians of conveying people and property to a place of safety. Thuc. 1. 89, ὑπεξέθεντο παῖδας καὶ γυναῖκας.

70. πέπυσται, *sc.* Hermione.

ἔκθετον, *sc.* ὄντα, 'removed out of the way' (cp. 69 n.), not 'exposed' (though ἐκτίθεσθαι often = 'expose').

71. πόθεν ποτέ; *sc.* πέπυσται. Cp. 83 n.

72. τάδε, the news she has just told Andromache. ἐκείνων emphatic, 'they told me'.

73. φροῦδος, generally without verb as here. So 1050, 1078; *Hec.* 162, φροῦδος πρέσβυς, φροῦδοι παῖδες.

ἐπ' αὐτόν, 'to fetch him', cp. 81. Μενελέως. The Doric form Μενέλα occurs in 487.

74. ἄρα. 'Then it seems I am ruined'. ἄρα expresses a surprised inference. Cp. 418 and quotation in next note.

ἀπωλόμην (cp. 1077) refers to the future (see κτενοῦσι). Cp. *Alc.* 386, ἀπωλόμην ἄρ', εἰ με δὴ λείψεις.

75. γῦπες. Cp. Latin 'slang' use of *volturius* (lit. a vulture) as = 'legacy hunter'. So *Cat.* 68. 123, "suscitat a cano *volturium* capiti". Note another unfavourable mention of the Spartans, Menelaus and Hermione.

76. κεκλημένος. She is exasperated at his delay. There may also be a reference to her unsatisfactory position as his concubine.

77. δοκῶ γάρ κ.τ.λ. 'Yes, I think you would not fare so ill, were he present'. The γάρ answers the unspoken thought implied in the last words, 'Neoptolemus is away, and I cannot do anything by myself'. *Servant.* 'Yes; I agree with you: for I think'... For the meanings of γάρ, see Appendix on Particles.

οὐκ. μὴ would not be 'more regular' here, as Paley says. οὐ is the regular negative in indirect discourse after verbs like φημί, νομίζω (*Goodwin M. T.* 685).

For the double ἄν, cp. 934, 5; *Soph. Frag.* πῶς ἄν οὐκ ἄν ἐν δίκη | θάνοιμ' ἄν;

80. Not = 'he is old enough to help thee', which makes nonsense; but lit. 'old is he, so as to help', = 'old is he for helping thee'. Though this virtually = 'he is too old to help', it is not right to say that γέρων is used for the comparative, which would further require ἢ ὥστε after it in that sense. The plain inf. would have sufficed without ὥστε,

which adds nothing to the sense. Cp. with Goodwin (*M. T.* 588), ψυχρόν [τὸ ὕδωρ] ὥστε λούσασθαι with λούσασθαι ψυχρότερον (with the same meaning) in the same section of Xenophon (*Mem.* 3. 13. 3).

81. καὶ μὴν, not = 'and yet' (καί τοι), but 'and, mark you', here introduces a new thought (cp. 672), as elsewhere a new speaker, cp. 494 n., 545, 1166; *Hec.* 216, καὶ μὴν Ὀδυσσεὺς ἐρχεται σπουδῇ ποδός.

ἐπ' αὐτόν. See 73 n. οὐχ ἅπαξ μόνον by *litotes* for 'many times', cp. 86, 726, 873.

82. μῶν οὖν. The origin of μῶν (= μὴ οὖν) has been obscured and a second οὖν inserted. So Aesch. *Cho.* 177, μῶν οὖν Ὀρέστου κρύβδα δῶρον ἦν τόδε; Tr. here 'Can it be then that thou thinkest any of the messengers cared for thee?'

83. πόθεν; 'how could I think so?' 'impossible'. Cp. 71; Dem. *de Cor.* § 47, ἀλλ' οὐκ ἔστι ταῦτα· πόθεν; πολλοῦ γε καὶ δεῖ.

σύ, emphatic. 'Others fail me; will you then go for me?'

84. τί δῆτα, 'what prithee?' = quid tandem? in Latin. See 394 [404], 442 and Appendix on Particles.

χρόνιος κ.τ.λ., 'if I am long away from the house'. So *Supp.* 91, χρονίαν ἀποῦσαν ἐκ δόμων. The vigilance of Hermione and Menelaus (86) must be considered.

85. ἄν εὔροις, potential opt. (*viz.* opt. with condition implied, but not expressed). So here ἄν εὔροις lit. = 'you might find (if you were to try)'. This opt. may be often translated by English future. So here 'thou wilt find'. Cp. 929, 975; Aesch. *P. V.* 617, πᾶν γὰρ ἄν πύθοιο μοι; Cic. *de Amic.* 17. 64, "ubi ... istum invenias qui honorem amici anteponat suo?" (= 'where would you find?').

γύνη γὰρ εἶ, one of the hits at women which earned for Euripides the reputation of a woman-hater (cp. Aristophanes, *Lys.* 283, ταύτας δὲ τὰς Εὐριπίδη θεοῖς τε πᾶσιν ἐχθράς). The unhappiness of his own married life probably gave him some reason for this dislike. The intriguing woman is his *bête noire*. Cp. *Hipp.* 640, σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἐμοῖς δόμοις | εἷη φρονούσα πλείον ἢ γυναῖκα χρή.

86. οὐ σμικρὰ, *litotes* (or *μείωσις*), cp. 81 n.

87. ἀπαυδάς, 'thou sayest "No" to', 'disownest', not = 'forbiddest' (as in 579). Pflugk compares *Med.* 458, οὐκ ἀπειρηκῶς φίλοις (= 'not having failed my friends').

88. οὐ δῆτα. Cp. 84 n.

μηδέν, 'reproach me not at all with *that*', for I have assured you of my goodwill (cp. 59).

89. ἐπεὶ τοι καὶ. For the combination see 540; *Med.* 677, μάλιστ', ἐπεὶ τοι καὶ σοφῆς δεῖται φρενός ('since thou knowest 'tis a wise mind it requires'). Tr. 'Since thou knowest 'tis an *unregarded* life—the life of a slave-woman'. The καὶ emphasizes the following word (here οὐ περίβλεπτος taken as one word).

περίβλεπτος = lit. 'looked at from all sides', so 'conspicuous', cp. ἀμφιφανῆ (834). So *H.F.* 508, ὁράτε μ', ὅσπερ ἦν περίβλεπτος βροτοῖς. *Circumspectus* is similarly used in late Latin.

90. ἦν τι καὶ πάθω κακόν is the apodosis, not to the clause immediately preceding (as Paley), but to εἰμι, 'But go I will ... even though I suffer for it.'

91-93. νυν, enclitic = 'then'.

Tr. 'But I will prolong to heaven the tale of mournings, lamentation, and tears, on which I am brooding all my days'.

οἷσπερ, κ.τ.λ. The sentence, if set out at length, would run ἡμεῖς δὲ πρὸς αἰθέρα ἐκτενοῦμεν θρήνους καὶ γόους καὶ δακρύματα, οἷς αἰεὶ ἐγκείμεθα θρήνοις καὶ γόοις καὶ δακρύμασι. But such a construction was long and clumsy, and Greek usage shortened it in two ways, either by omitting the tautological words in the relative clause: thus, e.g. ἡμεῖς ... ἐκτενοῦμεν θρήνους ..., οἷς αἰεὶ ἐγκείμεθα (the normal type), or by omitting the antecedent, as in the text. Cp. 47 n. 1054. The instances of the so-called "Inverse Attraction" may equally well be explained on the same lines, e.g. θῆκαι ὄσαι ἦσαν τεθνεώτων, πάσας ἀνεῖλον (*Thuc.* iii. 104) is but a rearrangement of ὄσαι θῆκαι ἦσαν κ.τ.λ. with antecedent omitted, and similarly "*urbem quam statuo, vestra est*" (*Verg. Aen.* 1. 573).

ἐγκείμεσθα has two meanings, (1) 'to lie in, be involved in', quite suitable here, cp. *Hel.* 269, πολλαῖς συμφοραῖς ἐγκείμεθα, (2) 'to press on, be devoted to' (= Lat. *instare*). I prefer the second meaning, as more suitable to the next few lines. Andromache means that she *gives herself* to mourning, because women have a natural inclination to gloat over trouble. Cp. *Irh.* T. 144, ἴδεθ' ὡς θρήνοις ἐγκείμαι ('mark ye how I give myself to lamentation'). See Jebb's n. on *Soph. Phil.* 1318.

ἐκτενοῦμεν, 'prolong'. Cp. *Med.* 1351, μακρὰν ἂν ἐξέτεινα τοῦδ' ἐναντία.

94.τέρψις κ.τ.λ., 'delight in', τῶν κακῶν being obj. gen

95. ἀνά στόμα. Cp. *El.* 80, θεοὺς ἔχων ἀνά στόμα. The idea of *motion* is obscured. Cp. ἀνά θυμὸν ἔχειν (= 'to have at heart').

διὰ γλώσσης. Cp. Aristophanes *Lys.* 855, διὰ στόματος ἔχειν, and Ennius' epitaph, 'Volito vivus per ora virum'.

ἔχειν, explanatory, or limiting, infinitive. See Goodwin *M.T.* 763. Cp. 586, 1123, 1159; Xen. *Cyr.* 4. 5. 46, πράγματα παρέξουσιν οἱ ἵπποι ἐπιμέλεισθαι ('the horses will give trouble for attending to them'). Tr. here 'for women take a natural delight in present troubles, even in having them always in their mouths and on their tongues'.

96. 'And I can mourn not one thing but many things'.

97, 8. A recapitulation of ll. 8-10.

98. στερρόν. Note the order. The adjective is here part of the predicate. Tr. 'and the hardness of my lot'. Cp. *Frag.* 273, πτηνὰς διώκεις, ᾧ τέκνον, τὰς ἐλπίδας (= 'the hopes thou pursuest, child, have wings').

δαίμων, ᾧ ξυνεξύγη. Cp. 974, τὸν παρόντα δαίμονα: *Hel.* 255, τίμη πότμῳ ξυνεξύγη; δαίμων may be translated 'lot' or 'fate', though it properly refers to the *genius*, or spirit, which, whether good or bad, attended on each man's life. Cp. the similar Roman belief in the 'genius' (*Hor. Epgr.* 2. 2. 187 ff.).

99. εἰσπεσοῦσ'. Cp. 983.

100. οὐπότ' ... οὐδέν', according to the Greek idiom by which negatives do not cancel each other when the last is compound (cp. 986). The sentiment, which is a commonplace of Greek tragedy (see *Troad.* 509, 510; *Soph. O.T.* 1528-30), is based on Solon's dictum to Croesus, πρὸ τελευτῆς μηδένα δεῖ μακαρίζειν (see *Hdt.* 1. 32). Another form of the same proverb is τέλος ὄρα.

101. πρὶν ἂν ... ἴδῃς, regular construction after a negative clause in future time. *M.T.* 638, 642.

θανόντος, gen. abs., αὐτοῦ being supplied from l. 100. Tr. 'ere he be dead and thou mark in what manner he, his last day past, shall have gone below'.

τὴν τελευταίαν. Acc. to a favourite Greek idiom (*antiptosis*) the object of περάσας is in part (for ἡμέρας is still left) taken from the dependent clause and made the object of ἴδῃς. Cp. 415, 645, 994, 1057; Greek Testament, οἶδα σὲ τίς εἶ; Plato *Euth.* 294c, οἶσθα Εὐθύδημον ὁπόσους ὀδόντας ἔχει;

περάσας. So *O.T.* 1530 (in the parallel passage) πρὶν ἂν | τέρμα τοῦ βίου περάσῃ.

103. This elegiac lament (*θρήνος*) is unique in Greek tragedy, though dactylic hexameters are not uncommon (see the next Chorus). Three features should be noticed, (1) the number of dactyls used, (2) the Homeric language and constructions, (3) the usual condemnation of Helen.

Ἰλίῳ αἰπεινᾶ. The Tragedians generally use Ἰλιον, Homer Ἰλιος (fem.). Cp. *Il.* 13. 773, Ἰλιος αἰπεινή. Homeric too is the dative, which denotes 'place where', though it may also denote *in poetry* 'place whither'. Cp. Homer, Ἰλίῳ εἰσὶ ('place where'), with *Il.* 4. 443, οὐρανῶ ἐστήριξε κάρη ('place whither': cp. Verg. *it caelo clamor*).

οὐ γάμον, ἀλλὰ τιν' ἄταν, 'no true marriage, but a curse'. Cp. *Hec.* 949, γάμος, οὐ γάμος, ἀλλ' ἀλάστορός τις οἰζύς (= 'no true marriage, but an avenging angel's doom'); *Hel.* 690, γάμον ἄγαμον. For the acc. *in apposition to the action of the verb*, cp. 291, πικρὰν σύγχυσιν; 1241; *Or.* 1105, Ἐλένην κτάνωμεν, Μενελέῳ λύπην πικρὰν: Verg. *Aen.* 6. 222, 3, "pars ingenti subiere feretro, [*triste ministerium*"]. [*γάμος* does not = 'wife'].

Denunciations of Helen are common in tragedy. Perhaps the finest is the famous epigram in the *Agamemnon* (689), ἐπεὶ πρεπόντως | ἑλένας, ἑλανῶρος, ἐλέπτολις (tr. by Browning, 'Ship's hell, men's hell, cities' hell'). Paley cp. *Helen* 1134, where the Chorus calls Helen's shade γέρας οὐ γέρας (so Badham for τέρας), ἔριν, ἔριν.

104. εὐναίαν (proleptic), 'to be his bedfellow'. See 114 n. θαλάμους, 'marriage bower' (cp. 109, 112, 787). ἄγασθαι (middle = 'to lead off for oneself') is regularly used in this sense. Cp. *Or.* 246, Ἐλένην ἀγόμενος.

105. δηιάλωτον proleptic. See 104, 114 n.

106. εἶλε, 'caught', 'overtook'. χιλιόναυς. Cp. *Or.* 352, χιλιόναυν στρατόν and Marlowe's *Faustus*, 'was this the face that launched a thousand ships?' "Ἄρης by *metonymy* for 'war'. So Κύπρις for 'love' (179). Homer's phrase is ὄξυς Ἄρης, but ὄκυς Ἄρης ('war that bringeth swift destruction') is unimpeachable, even though it may seem inappropriate to a ten years' war.

Ἑλλάδος. For gen. cp. *Heracl.* 289, 290, ὄξυς Ἄρης ὁ Μυκηναίων (lit. 'the keen war god of the M.').

107. καὶ τὸν ἑμὸν μελέας, 'the husband of hapless me' (for τὸν πόσιν ἐμοῦ μελέας). Cp. *Soph. O. C.* 344, τὰμὰ δυστήνου κακά: Ovid, *Her.* 5. 43, "nostros vidisti flentis ocellos."

τὸν, relative as in Homer: sometimes so used in iambic verse (see 810 n.).

περὶ τείχη. Cp. 396 [399]. In the *Iliad* Hector was pursued by Achilles thrice round the walls of Troy (22. 165): but his body was dragged thrice round the tomb of Patroclus (23. 13). Vergil follows Eur. in *Aen.* 1. 483, "ter circum Iliacos raptaverat Hectora muros."

108. διφρεύων, used with acc. in 1011 n.

ἄλλας Θ. See 17.

109. ἀγόμην, without augment, as in Homer. θίνα θαλάσσας, Homeric.

110. ἀμφιβαλοῦσα, active for middle (see note on 1191). 'Casting hateful slavery about my head'. The ms. reading κάρα need not be changed to κάρα. The construction with two accusatives is modelled on Homeric lines like ἀμφὶ δέ με χλαῖναν ... βάλεν, where ἀμφὶ goes with βάλεν. The metaphor is doubtful—perhaps that of a yoke thrown over the neck (cp. Aesch. *Pers.* 50, ζυγὸν ἀμφιβαλεῖν δούλιον Ἑλλάδι), but more probably that of a net or cloak thrown over the head.

111. μοι, ethic dat. χροός (Homeric form, used frequently in Eur.) is governed by κατὰ in κατέβα. Tr. 'down over my flesh'. So in Homer *Il.* 16. 344, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς.

113. ὦμοι. The last syllable is scanned short before a following vowel as in Homer (cp. 117, 1173). 'Why should I have lived after that to be Hermione's slave?'

114. δούλαν, proleptic: cp. 104, 131, 724, 1012, 1207; Aesch. *Ag.* 1247, εὐφημον, ὦ τάλαινα, κοίμησον στόμα (sc. 'so as to be well-omened').

115. πρὸς κ.τ.λ., 'as a suppliant come to this statue'. Pregnant construction, as in New Testament (*Acts* 8. 40), εὐρέθη εἰς Ἄζωτον (cp. 1217).

περι ... βαλοῦσα, by tmesis for περιβαλοῦσα. Cp. 837, κατὰ μὲν οὖν στένω.

116. τάκομαι, 'dissolve into tears' (Potter). Cp. *Jeremiah*, 9. 1, 'Oh! that my head were waters, and my eyes a fountain of tears'.

πετρίνα, lit. = 'of rock', but here and *Hel.* 1326 'among rocks' or 'dripping from the rocks'. The metaphor (cp. 532 ff.) recalls the legend of Niobe, who was turned into stone, but streamed as with tears for her children.

117-146. ΠΑΡΟΔΟΣ. Entrance of the Chorus consisting of women of Phthiotis, fellow-servants of Andromache (142). They come forward to sympathize with her in her quarrel with Hermione, but recommend her, as a stranger in a strange land, to give way before superior force.

[*πάροδος* is defined by Arist. (*Poet.* 12) as ἡ πρώτη λέξις τοῦ ὅλου χοροῦ ('the first utterance of the whole Chorus'). This was sung by the Chorus either as it entered the orchestra or when it had taken up its position.]

117. δάπεδον καὶ ἀνάκτορα θάσσει, poet. acc. Cp. *Ion* 91, θάσσει ... τρίποδα. δάπεδον (see L. and S.) = 'a level surface', so = 'level floor of a temple'. *Ion* sweeps the δάπεδον θεοῦ (*Ion* 121). For ἀνάκτορα, cp. 43 n.

119. Φθιάς (observe accent) is fem. adj. = 'Phthian woman'. The Scholiast notes the condescension indicated by ὄμωσ. A chorus of Greek women deigns to take an interest in a *barbarian*. Note the abstract πρὸς σὰν Ἀσ. γ. (= 'to thee, an Asiatic by birth').

120. εἴ τί σοι. See 44 n., 54 n., 'If haply I could shred for thee some remedy'. For ἄκος πόνων, cp. 269 n.

τεμῖν. The metaphor is taken from cutting up herbs for medicine or magic potions. Cp. Aesch. *Ag.* 17, ἐντέμνων ἄκος: *Alc.* 971, φάρμακα πολυπόνοις ἀντιτεμνὼν βροτοῖσι.

122. ξυνέκλησαν, 'pitted together'. Cp. Homer, *Il.* 1. 8, ἔριδι ξυνέηκε μάχεσθαι (= 'pitted them to fight').

123. τλάμον' ... ἐπίκοινον εἴδουσαν. This participial clause is in the singular because it refers *equally* to σε and Ἐρμιόναν, though strictly it should apply only to Ἐρμιόναν, which is nearer to it. Tr. 'being (either of you) in the matter of a disputed couch an unhappy sharer as touching the son of A.'.

λέκτρων διδύμων, lit. 'a double marriage bed', refers to the fact that Neoptolemus had both a wife (Hermione) and a concubine (Andromache). The Chorus delivers its views on δίδυμα λέκτρα later on (464 ff.).

124. ἐπίκοινος, 'sharing in' (Paley compares ἐπιγαμία, ἐπιμαχία for the idea of reciprocity). Herodotus uses the word of tribes, who had wives in common (4. 104).

ἀμφί is here used in the same sense with two different cases. Its use with the accusative in this sense is rare. Cp. Soph. *El.* 846, ἐφάνη γὰρ μελέτωρ ἀμφὶ τὸν ἐν πένθει.

126. Cp. the well-known Greek motto γυνῶθι σεαντόν.

127, 8 are more vigorous as a question than as a statement of fact (Paley). 'Is it with thy masters thou dost strive?' The next line (like l. 119) reflects the current Greek opinion of βάρβαροι.

129. δεξιμήλον, cp. 1138. So Pindar calls Pytho μηλόδοκος (*Pyth.* 3. 48). τ. π. θ. = Thetis, cp. 17, 108.

130. τί σοι κ.τ.λ.: "Why doth it profit thee, distraught with grief, to waste thy body to disfigurement by reason of thy master's harsh constraints?"

131. καιρός from meaning 'advantageous time' comes to mean 'advantage': so Soph. *Phil.* 151, ἐπὶ σῶ καιρῶ (= 'for thy good').

ἀτυζομένα, often in Homer (e.g. of horses flying in terror, *Il.* 6. 38).

αἰκέλιον (corrected from ἀεικέλιον to suit metre), proleptic use: see 114 n.

καταλείβειν, not (as L. and S.) = 'to shed tears'; but 'to make to waste away'. So in *Supp.* 1119, καταλειβομένας ἄλγεσι πολλοῖς, of an old woman 'wasting away with many troubles'.

132. ἀνάγκαις, causal dat. Cp. Aesch. *Pers.* 587, δεσποσύνοισιν ἀνάγκαις.

133. τὸ κράτουν δέ σ' ἔπεισι, 'but might shall overtake thee'. This reading (corrected by Hermann from ms. reading δέ σε πείσει) satisfies both the metre (see l. 124, the corresponding line of the strophe), and the note of the Scholiast, who explains with καταλήψεται and adds τινὲς γράφουσι, τὸ κράτουν δέ σε πείσει.

μόχθον ... μοχθεῖς; cogn. acc., cp. 56 n.

134. οὐδὲν οὔσα. Cp. 50, 700 n.

135. ἄγλαον, only twice used in tragedy, here and in Soph. *O. T.* 152.

136. ξένας, sc. γῆς. So Soph. *Phil.* 135, ἐν ξένα ξένον.

137. ἐπ' ἄλλοτρίας πόλεος, not 'on' but 'in'. Cp. Isaeus, 35. 4, ἐπὶ δικαστηρίου (= 'in court'): Isocr. 254 B, ἐπὶ τῆς Ἀσίας κατοικεῖν (= 'in Asia').

141. ἔμοιγε, 'to me at any rate', if not to any one else here, and though you are a barbarian. The Chorus here carries out fully one of the principal duties allotted to it by Horace (*A. P.* 196) 'ille bonis faveatque et consilietur amice'.

οἴκους, poet. acc., see 3 n.

142. δεσποτῶν ἐμῶν for obj. gen. cp. 62 n.

143. τὸ δὲ σόν ... τυγχάνω is parenthetical, the μή in 145 referring back to φόβω. Tr. "but from fear of my masters I keep silence (though even now I regard thy case with pity), lest".

144. οἴκτω (modal dative) with φέρειν is parallel to uses like ῥαδίως φέρειν, βαρέως φέρειν. Cp. *Her.* 738, φέρω σιγῇ κακά;

145. παῖς τᾶς Διὸς κόρας = Hermione the daughter of Helen, the daughter of Zeus and Leda.

146. εἰδῆ an easy correction for ms. reading ἰδῆ (see 6, 7 n).

146-273. First ΕΠΕΙΣΟΔΙΟΝ.

[The ἐπεισόδιον is (acc. to Arist. *Poet.* 12) μέρος ὄλον τραγωδίας τὸ μεταξύ ὄλων χορικῶν μέλων (= 'all that part of a tragedy which comes between whole choric songs').]

146-180. *Enter Hermione gorgeously attired. Speaking to the Chorus, she claims that her Spartan wealth gives her the right to speak freely. She then accuses Andromache of conspiracy and witchery. With threats she bids her be humble, taunts her with marrying the son of her husband's murderer, and inveighs against bigamy and the introduction of Oriental marriage customs.*

This speech brings out the vanity (147, 8), pride (151 f.), unreasonableness (157 f.), and selfish cruelty (160 f., 166 f.), of Hermione's character. The poet certainly meant to decry the Spartans, and so to lead up to the climax of l. 445.

147-150. Tr. 'The tire of glittering gold about my head, and this embroidered robe to deck my form, with which I have come hither, are no first gifts from the possessions of Achilles, or from the house of Peleus'.

147. κόσμον μέν. The μέν is answered by ἀλλά (151). Cp. 955, 987.

χρυσέας χλ. For χλιδῆς, see 2 n. The gen. denotes the contents: cp. ποικίλων πέπλων (next line). Keep the alliteration in translation.

148. χρωτός, obj. gen. ποικίλων πέπλων, see last note. For two genitives after one noun, cp. *Dem.* 19. 273, ἔππον δρόμον ἡμέρας.

149. οὐ τῶν, sc. χρημάτων (or κτημάτων) or δόμων.

150. ἀπαρχάς, orig. a sacrificial word (= 'first fruits' or 'first offerings'), here = 'first gifts' offered to Hermione by Peleus and his house. So Euripides speaks of 'first utterances' (*Ion*, 402) as τῶν ἐμῶν προσφθεγμάτων ἀπαρχάς.

151. Σπαρτιάτιδος, perhaps a reference to the pride of the Spartiatae, the nobles of Sparta (Paley).

152. δωρεῖται. Cp. τίκτω (9 n.); Verg. *Aen.* 9. 264, 'quem dat Sidonia Dido'.

153. ἔδνοις, see 2 n. ἐλευθεροστομεῖν, 'so that *I* may speak freely'.

154. This verse has led some to imagine that several lines of direct appeal to Hermione have been lost at the end of the last chorus, to which her first words are an answer. There is nothing to make this conjecture certain. She is probably replying to the *attitudes* and *looks* of the Chorus, who, though they say (143) that they keep silence on the subject of Andromache, perhaps show their feelings in their faces.

154. μὲν οὖν, not = 'nay rather' (as often), but simply 'therefore' (μὲν being answered by δέ in next line). See Appendix (p. 134).

δορίκτητος, cp. 14, δορός γέρας.

156. ἐκβαλοῦσα, cp. 35.

157. ἀνδρί, dat. of agent. φαρμάκοισι σοῖς, dat. of instrument. τοῦσδε is in the same emphatic position in 35.

158. ἀκύμων, 'barren', (not to be confused with ἀκύμων = 'waveless, calm').

διὰ σέ, 'for thy sake', i.e. that you may prevent my bearing a son to rival yours.

159. Ἡπειρώτις ψυχὴ γυναικῶν by *hypallage* for ψ. Ἡπειρωτίδων γυναικῶν. Cp. 396 [399], 1194, 5; Soph. *Ant.* 794, νεῖκος ἀνδρῶν ξύναιμον (for ἀνδρῶν ξυναιμών); Lucr. 1. 468, "Ignis *Alexandri Phrygiō* sub pectore gliscens" (for *Phrygiū Alexandri*). The ἡπειρος in question is clearly Asia (see 652), not Epirus. So Isocrates (*Panegyricus*, § 132) calls the subjects of the Persian king οἱ ἡπειρώται, and Aesch. calls them ἡπειρογενὲς ἔθνος (*Pers.* 42). The typical example of the Asiatic sorceress is Medea, the Colchian.

160. ἐπισχῆσω, here transitive, in 550 intransitive.

161. ὀνήσει, cp. 1004.

163. ἦν δ' οὖν introduces an alternative supposition not considered probable by the speaker. 'But supposing after all'. Cp. 338: *Frag.* 463, 'it is not pleasant to get into trouble; but supposing one did' (εἰ δ' οὖν γένοιτο κ.τ.λ.).

164. ὀλβίων, 'prosperous'. The epithet is transferred from the *prosperous* person to his thoughts.

165. πτήξαι, 'cower' (see 753). ταπεινῆν (so familiar in Greek Test. = 'humble') usually means in classical Greek 'humbled, abject'. So here tr. 'to cower in grovelling submission'. Cp. 979.

166. **σαίρειν**. This and working at the loom are named by Polyxena among the hardships of a female slave (*Hec.* 363).

167. **τευχέων** scanned as two syllables. Cp. 20 n.

σπείρουσαν (root 'spar' as in ἐ-σπάρ-ην and *spargo*) 'scattering'. Cp. Hdt. 7. 107, τὸν χρυσὸν καὶ τὸν ἄργυρον ἔσπειρε... ἐς τὸν Στρώμονα.

Ἀχελῷου, the largest of the Greek rivers (running between Acarnania and Aetolia), so by *metonymy* = 'water'. Cp. *Bacch.* 625, ὄμωσιν Ἀχελῷον φέρειν | ἐννέπων; Verg. *Georg.* 1. 9, "pocula *Achelōia*" = ('cups of water'). Lovelace uses 'Thames' in the same way:

When flowing cups flow swiftly round
With no allaying *Thames*.

168. ἴν' εἰ γῆς. γῆς is partitive gen. dependent on ἴνα. Cp. *O. T.* 367, ἴν' εἰ κακοῦ; *ibid.* 1442, ἴν' ἔσταμεν χρείας.

τάδε. 'We have not Hector here'. Cp. *Cyclops* 62, οὐ **τάδε** Βρόμιος, οὐ **τάδε** χοροὶ κ.τ.λ.; Thuc. 6. 77, οὐκ Ἴωνες **τάδε** εἰσιν..., ἀλλὰ Δωριῆς ἐλεύθεροι.

169. **χρυσός** (the reading of the mss. and Scholiast) should not be changed to Τρωάς. Troy was reputed to be a city 'paved with gold', cp. *Troad.* 994, 5, τὴν Φρυγῶν πόλιν | χρυσῷ **ρέουσιν**. Abundance of gold was a traditional characteristic of cities of the Mycenaean age (cp. Homer's πολύχρυσος *Μυκῆνη*), and Schliemann's excavations confirm the tradition.

Ἑλλάς, fem. adj., like Ἰλιάς (128) and Φθιάς (119).

170. **ἀμαθίας**. ἀμαθία, like *μωρία* (674 n.), sometimes means 'lust'. Cp. *Troad.* 972, 981 (quoted by Paley), μὴ ἀμαθείς ποιεῖ θεάς | τὸ σὸν κακὸν κοσμοῦσα (= 'make not out the goddesses *lustful* to excuse thy vice'), and the Socratic identification of virtue with knowledge.

171. ἡ expresses result. Cp. *Soph. Ant.* 220, οὐκ ἔστιν οὕτω μῶρος ὅς θανεῖν ἐρᾶ (= ὥστε θανεῖν ἐρᾶ). **παιδί**, Neoptolemus. **πατρός**, Achilles. The taunt here levelled at Andromache had been rebutted by her (35-8).

173. **βάρβαρον**. According to Scholiast the following lines refer to *Persian* customs. Hermione recklessly attributes them to the Trojans. Note *τοιούτον*, the other form of *τοιούτο*.

174. **παῖς τε μητρί**, as Oedipus with Iocasta.

175. **κόρη τ' ἀδελφῷ**. So Cambyses married his sister (Hdt. 3. 31). Better known are the examples of the Ptolemies, several of whom, e.g. Philopator, Physcon, and Soter II., did the same.

διὰ φόνου. Tr. 'come to murdering each other' (reciprocal use of *διὰ*, see 416 n.). The custom of removing near relatives to secure the throne (as Cambyses murdered his brother Smerdis, Hdt. 3. 30) prevails to this day in the East.

178. **ήνίας.** So Aristophanes (*Ecc.* 466) talks of women 'taking the reins of government' (*παραλαβοῦσαι τῆς πόλεως τὰς ήνίας*).

179. 'But looking to one wedded love'. **Κύπριν** for *έρωτα* (see 106 n.). Hermione's argument, which is directed against *bigamy*, hardly applies to Andromache, who is a *concubine*, not a lawful wife. But Hermione is jealous of her rival, because she has borne a son to Neoptolemus.

180. **στέργουσιν**, 'are content'. Cp. 214, 469.

όστις. For this change to the sing. after the plural antecedent (*όστις* being collective) cp. *Frag.* 347, **πολλοῖς** παρέστην *κάφθόνησα δὴ βροτῶν | όστις* κακόισιν *έσθλος ών όμοιος ή*.

μή not *ού*, because the clause has a conditional force (*όστις μή* being = *εί τις μή*). Cp. Plato *Gorgias* 522 *αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβείται, όστις μή ... ἀνάνδρος έστι* (= 'unless he is a coward').

181-231. *The Chorus moralizes on the situation. Andromache replies to Hermione in an argumentative speech. She appeals for a fair hearing, and shows the unfairness of her rival's accusations. How could she, a slave, past her prime, saddled with an illegitimate child, be a rival? Hermione's barrenness has other causes. She is not suited to her husband. Her jealousy brings discredit on her sex. She must win him by her wisely love, and avoid the example of her mother Helen.*

We have here a good example of Euripides' love of moralizing (181, 2, 4, 5), and of those "forensic speeches" (*δικανικά ῥημάτια*), which Aristophanes derides (*Pax* 534); cp. also 333 n.

181. **χρήμα θηλειῶν**, a periphrasis = 'women'. Tr. 'woman-kind'. Cp. 957 n.; Plato *Rep.* 567 *ε, μακάριον ... λέγεις τυράννου χρήμα* (= 'your tyrant creature'); Plut. *Ant.* 31, **χρήμα θανμαστόν γυναικός.** The use in 727 (see n.) is different.

182. **ξυγγάμοισι**, 'rival wives'. Cp. 836.

183. **φεῦ, φεῦ.** Such particles are often placed *extra metrum* (cp. 896, 1070).

184. Lit. 'Yea—a curse to mankind is youth, and whoever of men has unfairness in his youth'. The recklessness of youth is bad enough, but when to that is added injustice, then——. For the combination of an abstract phrase with a relative clause cp. Thuc. 3. 45, *πολλῆς εὐθειας, όστις οίεται κ.τ.λ.* (= 'it is a sign of great folly when a man thinks').

γε, like *τοι*, often introduces a proverb or moral sentiment.

186. 'But I tremble lest my slavery to thee debar me from speech, who have many pleas to urge'. This appeal for a fair hearing would be a telling point before an *Athenian* audience.

188. 'And if on the other hand I prevail (*viz.* in argument), I fear that on this ground (*i.e.* because I am a slave) I may incur damage'. δ' αὖ. See App. on Particles. The μή-clause depends on *ταρβῶ* (186). ἐπὶ τῷδε 'on this charge' (ref. to τὸ δουλέναι μὲ σοι, 186). Cp. 352, 927, 1194; Dem. 548 *fin.* φεύγειν ἐφ' αἵματι ('on a charge of murder'). ὄφλω βλάβην (= 'incur a penalty'; cp. 360, βλάβην ὀφείλω) continues the quasi-legal tone of the passage.

189. πνέοντες μεγάλα. Cp. 327; Prop. 3. 6. 53, *magnam spiramus amantes*; Acts 9. 1, Σαῦλος ... ἐμπνέων ἀπειλῆς καὶ φόβου.

191. ὅμως δ'. This line refers back to ἐγὼ δὲ *ταρβῶ* (186). "Though I fear ..., yet I shall take care not to be caught napping".

192. ἐχεγγύω [ἔχειω and ἐγγύη 'security'] 'secure, trustworthy'. Tr. 'what trusty reason induces me to try to oust you from lawful wedlock?'

193. The pres. ἀπωθῶ indicates *attempted* action (so *οἰδῶμ* = 'offer', *πέιθω* = 'try to persuade', *κτείνω* = 'try to kill'); cp. 459 n., 634, 810, 947.

194-202. In these lines Andromache enumerates her disadvantages by means of *ironical questions*, which are meant to represent the "trusty arguments" referred to in 192.

194. I have adopted Dindorf's reading as being clearer, and supported by Schol. Tr. 'Is it that the Phrygian city is greater than Sparta, and outstrips it in good fortune, and that thou seest me free'? But the ordinary reading, ὡς ἡ Λάκαινα τῶν Φρυγῶν μείων πόλις|τύχη θ' ὑπερθεῖ can be translated 'Is it that the Laconian city is smaller than the Phrygian city, that *my* good fortune outruns thine'? etc. τῶν Φρυγῶν would then be used (by *brachylogy*) for τῆς τῶν Φ. πόλεως (cp. 220 n.). The ellipse of ἐμή with τύχη is, however, awkward. τύχη θ' ὑπερθῶ is a possible correction. Dr. Rutherford suggests to me τύχη σὺ πέρθει ('thou art assailed by fortune').

196. σφριγῶντι, 'plump, buxom'. So of a boy in Arist. *Nubes* 799, εὐσωματεῖ καὶ σφριγᾷ ('he is in good condition and plump'). This is of course ironical; she means that she is past her prime.

200. δούλους emphatic and proleptic (cp. 114 n.). ἐφορκίδα in apposition to παῖδας. Tr. "drag". The metaphor (says the Scholiast) is from the small boat which is towed after the larger (ἐφόρκιον). So Hercules says (*H. F.* 631) ἄξω λαβῶν γε τοῖσδ' ἐφορκίδας χερσῶν, | ναῦς δ' ὡς ἐφέλξω (as we say, "I will take them in tow").

201. τοὺς ἐμούς emphatic. 'Will they let *my* children, bastards, the children of a concubine, ascend the throne? impossible'. Andr. here defines her proper position, of which Hermione in her jealousy had lost sight.

203, 4. These lines are ironical, and must be taken to imply their exact opposite. Tr. 'because (I trow) the Greeks love me, and all for Hector's sake, and because I was unknown, and no Phrygian princess'. "Ἐκτορος ἄπο=διὰ τὸν Ἐκτορα (Schol.) This show of scornful irony fitly closes the first part of her speech. She next rebuts the accusation of using witchery (see 157).

206. ἀλλ' εἰ. εἰ, causal = ὅτι, is thus used after θαυμάζω (601), φθονῶ (as here after στυγῶ). Cp. *Ion.* 1302, φθονεῖς ἀπαις οὐσ', εἰ πατὴρ ἐξηῦρέ με; (= 'dost thou grudge *because* my father found me?').

207. φίλτρον, 'love-charm'. Cp. 540; Shakspeare, *1 K. Henry IV.* 2. 2. 19, 'medicines to make me love him'. Note the antithesis. Andromache denies using drugs and potions (φαρμάκων), but bids Hermione use a love charm to win her husband's love. The charm recommended is αἱ ἀρεταί, which the Scholiast well interprets as ἡ πρὸς τὸν ἄνδρα ὁμόνοια. Translate, here and in 226, not "virtues, virtue" (for it cannot be called a virtue for a wife to be willing to suckle her husband's bastard children), but "excellences, excellence".

209. κνισθῆς, used of love-annoyances; cp. *Med.* 555, οὐχ ἦ σὺ κνίζεις, σὸν μὲν ἐχθαίρων λέχος. Note the *general* condition in present time, cp. 223 n., 479 n.

210. The argument is, 'supposing you *are* annoyed, you annoy your husband by praising your birthplace and disparaging his'.

μέγα. This use of the neuter is not usual except in proverbial sentences, as e.g. *Il.* 2. 204, οὐκ ἀγαθὸν πολυκοιρανίη: *Eur. Hipp.* 109, 110, τερπνὸν ἐκ κυναγίας | τράπεζα πλήρης. *Σκῦρον*, cp. 14 n.

οὐδαμοῦ τίθης, as we say, 'to place nowhere' = 'to make of no account'. Cp. *Frag.* 621, τὸν ἄλβον οὐδὲν οὐδαμοῦ κρίνω βροτοῖς.

211. ἐν οὐ πλουτοῦσι. Hermione had boasted thus in her first speech (147 f.). οὐ goes closely with πλουτ. = 'non-rich'. Cp. Thuc. iii. 95, τὴν οὐ περιτείχισιν. σοι, Ethic dat., 'in thy opinion'. Cp. 111, 425, 500, 627; Shakspeare, *Taming of the Shrew*, l. 2. 11, 'Villain, I say, knock *me* at this gate, | and rap *me* well'.

212. ταῦτα, adverbial acc. = 'therefore' (lit. 'as to these things'). Cp. 331.

214. στέργειν. Cp. 180 n. ἀμιλλαν ... φρόν. 'Contest of pride' (ref. to her pride in crying up her own city; see 147 f.).

215. χιόνι ... κατάρρυντον = 'covered (rained down upon) by snow' (Schol. χιονίζομένην; see Jebb, on Soph. *Ant.* 830), not 'watered by melted snow' (for χιών never = 'snow-water'). For 'snow-clad Thrace' cp. *Hec.* 81, τὴν χιονώδη Θρηκήν.

216. ἔσχες, cp. 21 n. ἔν' ἐν μέρει. So Herodotus (ῥ. 5) says of the Thracians, ἔχει γυναίκας ἕκαστος πολλὰς.

217. πολλαῖς εἰς ἀνήρ. For the antithesis cp. Soph. *Tr.* 460, πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγημε δῆ;

218. εἶτα κ.τ.λ. 'In that case thou wouldst have been found to fasten on all women the charge of insatiate desire of marriage. *That* were a shame. And yet we (women) suffer from this failing worse than men, but we screen it well, nay I', etc. εἶτα (for this *inferential* use, cp. 339, 391, 666) indicates the *protasis* to be supplied from the context. 'In that case (viz. 'if thou hadst killed them')'. Cp. 302 n.

219. προστιθείσα. Cp. 360; *Ion.* 1525, ἔπειτα τῷ θεῷ προστίθης τὴν αἰτίαν.

220. αἰσχρόν γε *sc.* ἂν ἦν. For the ellipse cp. Ar. *Vesp.* 1179, μή μοι γε μύθους.

χείρον' ἀρσένων by *brachylogy* for χείρον' ἀρσένων νόσου (cp. 194 n.). νόσον = ἀπληστίαν λέχους. So νόσος = 'lust' in *Hipp.* 766, δεινὰ φρένας Ἀφροδίτας νόσῳ κατεκλάσθη. Cp. 906, 948.

221. προύστημεν (*gnomic* aor. cp. 320, 637. 1286, 7), not (as Paley) 'we ever make a good stand *against* it': for this use of προστῆναι requires dat. case (see L. S.), and the exx. given in Paley's note demand the sense of "stand in front to *champion*". But tr. 'we screen it (*sc.* νόσον) well', viz. by standing in front of it. Cp. mid. use in *Cycl.* 319, τί τάδε προύστήσω λόγῳ; ('why didst thou put these things as a screen in front of thyself in speech?'). So the Schol. who explains as καλῶς περιστέλλομεν αὐτὰ καὶ οὐ φανεραὶ γιγνόμεθα (= 'we cloke it well and are not found out'). The sense is improved by placing only a comma after καλῶς. The first ἀλλά then introduces a general statement, the second ἀλλά her own particular experience.

222. τὴν σὴν χάριν, 'for thy sake' (see 20 n.). Cp. *Phoen.* 762, σοῦ τε τὴν τ' ἐμὴν χάριν.

223. 'I was wont even to join thee in loving a rival, if ever love caused thee to trip'. It is clear that the Greeks tolerated a concubine in addition to the legal wife, but Andromache's toleration, as revealed in the next lines, must have been exceptional.

ξυνήρων, εἰ ... σφάλλοι, the ordinary *general* condition in past time (cp. 209 n.). σφάλλειν is used of lapses of this kind. Cp. *Frag.* 496, αἱ γὰρ σφαλεῖσαι ταῖσιν οὐκ ἐσφαλμέναις | αἰσχος γυναιξὶ καὶ κεκοίνωνται ψόγον. For Κύπρις see 106 n.

224. So in *Il.* 5. 70, 1, Theano is said to have reared a bastard son of her husband Antenor.

225. ἐνδοίην, 'occasion, cause'. Cp. 965.

226. προσηγόμην. For this mid. use cp. *Ion.* 659; *Thuc.* 3. 43, ἀπάτη προσάγεσθαι τὸ πλῆθος. Tr. 'And by so doing I would win my lord over to me by wifely excellence (see 208 n.); but thou in thy terror sufferest not one drop of the dew of heaven to settle on thy husband'.

229. τὴν τεκ. Helen. φιλανδρία 'love of men' (in a bad sense), not 'love of your husband'. Helen is the πολυάνωρ γυνή of *Agam.* 62.

230. This speech, like the last (cp. 177-180), ends with a proverb, the sting of which lies in the last three words.

232-274. *Excited dialogue between the rivals, consisting of mutual recriminations. Hermione, worsted in argument, resorts to threats, and vows that she will by some unknown means force her rival from her sanctuary.*

[Dialogue of this kind, in which the *dramatis personae* speak in quick alternation, is called στιχομοθία. Translation is not always easy, because the language is necessarily compressed, and there are frequent ellipses. So e.g. in 236 the sense is incomplete without a reference to the previous line (see n.); in 239 αἰσχρά must be supplied from 238; in 251 ἐκεῖνο is not explained till the speaker asks the question in 253. Special care should be taken in rendering the particles (see App. on Part.)].

232. παρίσταται (impersonal) = 'occasion offers'. Cp. *Thuc.* 4. 133, παρεστηκός (= 'the opportunity having offered').

233. συμβῆναι λόγοις, 'to agree in words'. The Chorus here and elsewhere in this play (e.g. 421 f.) plays the part of the 'friendly counsellor' assigned to it by Horace (see 141 n.), and impressed by Andromache's speech, advises Hermione to make suitable concessions.

235. ὡς δὴ. The δὴ is ironical. Cp. 594; Ar. *Vesp.* 1315, οὗτος δὲ διεμύλλαιεν ὡς δὴ δεξιός (= 'as though *forsooth* he were a clever fellow'). ὡς depends on the idea of 'saying' conveyed by σεμνομνηθεῖς and λόγων. Tr. 'saying *forsooth* that,' etc.

σώφρων. The 'self-control' implied is the opposite of ἀπληστία λέχους (218).

τάμά = 'my conduct'. Cp. 143, 257; 713, 1185n.

236. οὐκουν ... γε, 'certainly not ... at any rate'. Cp. 444 n. The οὐκ- in οὐκουν catches up οὐχὶ σώφρονα. 'Thou certainly art not self-controlled in the arguments on which thou now dost take thy stand' (viz. those indicated in 170-180). She means that Hermione's wish to have exclusive possession of Neoptolemus shows want of control.

ἐφ' οἷς, for ἐπὶ τούτοις ἐφ' οἷς ... Cp. Xen. *Oec.* 3. 5, ἕως ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ (for εἰς ταῦτα εἰς ἃ κ.τ.λ.).

237. ξυνοικοίη, 'may thy mind never be mine'. Cp. Xen. *Symp.* 8. 24, ὁ ἀεὶ σύνοικος ἐμοὶ ἔρωσ; Soph. *Aj.* 639, ξυντρόφοις ὀργαῖς.

238. λέγεις refers back to λόγους (236; see n.).

239. For δέ ... γε, cp. 462, 584. Here γε emphasizes οὐ λέγεις. With λέγεις and δρᾶς supply αἰσχρά from the last line. Tr. 'But thou dost not say, but do shameful things to me, as far as thou canst'. Hermione still harps on her former accusation (155 f.). For the double acc. after δρᾶν cp. 834, 5; 1161 f.

240. οὐκ αὖ κ.τ.λ. 'Again, I say, wilt thou not bear thy love-pains in silence'? For αὖ cp. 66 n.

241. ταῦτα, viz. matters of love. Hermione has explained her theory of wedded love in 177 f.

242. γε, 'Yes' (as in 247).

μὴ οὐ scanned by *synizesis*. Cp. 254.

243. βαρβάρων. The taunt is not new (see 173 f.).

οἰκοῦμεν, 'manage'. Cp. 581.

244. 'Both there (*i.e.* in barbarian lands), and here shameful things bring shame'. For ἔχειν, in this sense, cp. 439 n.; *Supp.* 767, βάσταγμα ... κἀσχύνην ἔχον.

245. 'A quibbler art thou' (*i.e.* cunning in argument). So Hipp. 640, σοφὴν δὲ μισῶ (= 'an intriguing woman'). For the repetition, cp. 319, 678, 980, 1211, and phrases like ἀμὴν ἀμὴν λέγω (in *N.T.*).

246. ἀπόβλεπον, 'looking straight at thee'. The vb. = 'to look away from everything else to the object of regard'. Cp. 762; *Iph. A.* 1378, εἰς ἔμ' Ἑλλάς ἢ μεγίστη πᾶσα νῦν ἀποβλέπει.

247. γε (see 242), 'Yes, for it hates' ...

φόνῳ, causal dat.

248. μήτηρ δὲ σή, 'even thy mother'. For this explanatory δέ cp. Aesch. *Pers.* 152, μήτηρ βασιλέως, | βασιλεία δ' ἐμή.

249. ἦ καί. καί goes closely with πρόσω (cp. 441). 'What! wilt thou even further probe my woes'?

ἦ ... γάρ; implies surprise. Cp. Soph. *El.* 1222, ἦ γὰρ σὺ κείνος; ψεύσεις. Cp. Soph. *Ant.* 857, ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας.

251. ἐκείνο κ.τ.λ., 'Tell me that, for which I came hither'. ἐκείνο is explained by the question in 253. She has come to find out, if Andr. means to remain in sanctuary.

253. This is the question implied in 251.

ἐν θεοῦ, Thetis. Cp. 17 n.

τέμενος (from τέμνειν) = a part cut off and set apart. Cp. Lat. *templum*.

254. γε, cp. 242, 247 n. 'Yes, if I am not to be killed; otherwise I shall never leave it'. For the more vivid condition with fut. ind., cp. 314 n.

255. ὡς, 'Know that'. Cp. 587, 923; *Hec.* 400, ὡς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι.

τοῦτο, Andromache's death. μενῶ. For the construction with acc. and inf., cp. *Il.* 4. 247, ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν;

256. ἐγὼ μὴν. μὴν is used like γε, to emphasize personal pronouns. με for ἐμαυτήν. Cp. 553: *Alc.* 641, καὶ μ' οὐ νομίζω παῖδα σὸν πεφυκέναι. ἐκδώσω here = 'give up': in 344, 'give in marriage'.

257. πῦρ. Cp. a similar device in *H. F.* 242f.: Plaut. *Most.* 5. 2. 50 (where a slave takes refuge on an altar), iam iubebo ignem et sarmenta, carnifex, circumdari.

258. σὺ δ' οὖν, 'Burn on then': cp. App. on Part.: Aesch. *P. V.* 935, ὁ δ' οὖν ποιεῖτω.

εἰσονται, 'shall be witnesses of'. Cp. 37.

259. ἀλγηδόνας depends on προσοίσω (257).

261. θρέμμα, 'creature' (in a bad sense): cp. Soph. *El.* 622, ὦ θρέμμ' ἀναιδές.

θράσος, abstract for concrete. Cp. 446 n., 937, 1097, 1273: *Med.* 1323, ὦ μῖσος ('O loathed one').

262. ἐγκαρτερεῖς, 'Thou bravest death—then? For δὴ (like ἄρα, 74) expressing surprise, cp. 324.

ἔδρας, her suppliant posture (see 266).

264. δέλεαρ, 'a bait to draw thee' (σοῦ, obj. gen.). So Hecuba bids Andr. honour Neoptolemus, φίλον διδοῦσα δέλεαρ ἀνδρὶ σῶν τρόπων (*Tro.* 695). The 'bait' which is now to draw her from sanctuary is her own boy Molossus (see 315).

ἀλλὰ γάρ, 'but (no more), for I shall hide, etc.' For the ellipse, see App. on Part.

266. 'Sit on in suppliant posture' (cp. 262).

267. μόλυβδος. Statues were fastened to their bases by means of molten lead. Cp. Plut. *Orac.* Def. II., p. 426, where statues are said to be 'nailed and welded to their bases' (προσηλοῦσθαι καὶ συντήκεσθαι ταῖς βάσεσι).

269. 'Hard is it for any of the gods to make for men set remedies against wild creeping things, but as for those things which are worse than snake and fire, even against a wicked woman none hath yet found out a cure'. For ἄκος with obj. gen., cp. 121.

δεινόν by its position should influence both the μέν- and δέ- clauses of this sentence; but the construction is broken, and the second clause has a fresh subject and predicate.

271. ἃ δ' ἔστι. The relative clause is in the plural (to match the plural ἐρπετῶν ἀγρίων of 269), the 'antecedent' in the sing. The irregularity is less obvious, (1) because the relative clause comes first, (2) because κακῆς γυναικός refers to a class, and not to an individual. Cp. *Od.* 12. 97, κῆτος, ἃ μῦρία βόσκει κ.τ.λ.: Eur. *Or.* 920, αὐτοῦργος, οἵπερ καὶ μόνοι σῶζουσι γῆν.

274-308. First ΣΤΑΣΙΜΟΝ [Acc. to Aristotle *Poet.* 12, στάσιμον = μέλος χοροῦ τὸ ἀνευ ἀναπαίστου καὶ τροχαίου ('a choric song without anapaests and trochees')].

Choric Ode on the Judgment of Paris. *Evil was the day when Hermes brought the three goddesses before Paris. Cypris won by craft, and brought ruin on Troy. Would that Paris had been killed by his mother, as Cassandra bade! Then Hellas and Troy would have been spared much woe.*

The scene depicted in ll. 275-290 may be compared with Tennyson's version in *Oenone*.

274. 'Verily mighty (it seems) was the train of woes that he started'. For ἄρα, cp. 74 n. The subject of ὑπήρξεν is ὁ Μάλας τε καὶ Διὸς τόκος (276), or perhaps the whole clause, ὅτε Ἰδαίαν κ.τ.λ.

276. τόκος, Hermes.

276, 7. Two renderings are possible, (1) (lit.) 'driving the three-horsed car of the goddesses', (2) 'leading the fair-yoked triple team of goddesses', a pictorial phrase for 'leading the fair trio of goddesses'. ἄρμα (lit. 'chariot') sometimes = 'team of chariot-horses'. Cp. Plato *Legg.* 834 B., ἄρματος τροφεύς ('keeper of a team'). For the metaphor, cp. a similar expression quoted by Schol. from Sophocles (*Frag.* 461 b), τριολύμπιον ἄρμα (used in the same context): and phrases like ζεῦγος τριπάρθενον (*Frag.* 359); Χαρίτων τριζύγων (*Soph. Frag.* 490). τρίπωλον = lit. 'with three young horses', perhaps with a hint of the other meaning of πῶλος (= 'girl', see 621 n.).

279. ξριδι ... κεκορυθμένον. The metaphor is violent, and far removed from the Homeric phrase, κεκορυθμένος αἰθοπι χαλκῶ (*Il.* 5. 562, = 'armed with shining bronze').

εὐμορφίας, obj. gen. dependent on ξριδι (= 'about beauty'). Cp. *Irh.* A. 183, ξριν μορφᾶς: *ibid.* 1308, ξριν τᾶς καλλονᾶς (both applying to the same 'beauty-show').

280. βούτα, Doric for βούτου. Cp. 284: 487 n. (Μενέλα).

281. ἀμφί is not here used in the remarkable sense ascribed to it by Paley, 'to the place where he dwelt', but governs both βοτ. μον. νεαν. and ἐρ. ἐστ. αὐλ. taken together as one compound idea (*hendiadys*). Cp. 725 n., 780 n.: *Verg. Georg.* 2. 192, *pateris libamus et auro*.

282. αὐλάν. Schol. distinguishes σταθμός (= the buildings for the beasts) from αὐλή (= the farmhouse for the men). The latter is further dignified by having a domestic altar (ἑστία).

284. ταί, Homeric for αἰ, used demonstratively as in Homer.

νάπος, without prep. Cp. 3 n.

οὔρειαν, Doric for οὔρειων (= οὔρειων). Cp. 280 n.

285. πιδάκων. Cp. *Il.* 14. 157, πολυπίδακος Ἰδῆς (translated by Tennyson in *Oenone*, 'many-fountained Ida').

286. νίψαν. Cp. 109 n.

287. 'Then fared they to Priam's son, vying one with the other with excesses of spiteful words'.

ἔβαν, = ἔβησαν. Cp. *Soph. Tr.* 504, κατέβαν.

Πριαμίδαν, without prep. Cp. 284.

288. ὑπερβολαῖς κ.τ.λ., = 'with excessively spiteful words'. Cp. *Dem.* 500. 10, τοσαύτας ὑπερβολὰς τῶν δωρεῶν (= 'such extravagant gifts').

290. παραβαλλόμεναι, 'in rivalry' (cp. Soph. *O.C.* 231, ἀπάτα δ' ἀπάταις ... παραβαλλομένα), not 'deceiving' (as in Thuc. i. 133). [L. S. wrongly give both meanings to this passage.]

εἶλε, 'won the day', used absolutely. Cp. Plato *Legg.* 762 B, εἰάν δ' ἔλη ('if the plaintiff win his case'); Dem. 518. 16, οἱ ἐλόντες ('the successful litigants').

αἰόλοις. The ms. reading δολίοις does not suit the metre of the corresponding line of the strophe (279). It is probably a gloss on αἰόλοις or αἰμύλοις (so Musgrave). The 'cunning words' were Aphrodite's promises to give Paris a handsome wife. Cp. Tennyson, *op. cit.*, 'I promise thee | the fairest and most loving wife in Greece'.

291. ἀκοῦσαι, see 95 n.

292. πικρὰν δὲ κ.τ.λ., acc. in apposition to the sentence. Cp. 103 n.

294. 'Would that his mother had cast evil doom over his head!' For this strange expression, cp. 110 n.; 800 n.; *Phoen.* 950, μέλαιναν κῆρ' ἐπ' ὄμμασιν βαλών. According to the legend (see *Tro.* 920 f.) Hecuba dreamed that in giving birth to Paris she gave birth to a firebrand. The ms. reading is Πάριν, but Hermann judged this to be a gloss on νιν, and conjectured μόρον from the Scholiast's explanation, which runs, εἶθε ὑπὲρ κεφαλῆς τοῦ Πάριδος ἔβαλε θάνατον ἢ τεκοῦσα τὸν Πάριν.

296. κατοικίσαι, 'made the rock his home'. Distinguish κατοικεῖν (= 'to inhabit') from κατοικίζειν (= 'to colonize').

297. δάφνα. The comm. quote Verg. *Aen.* 2. 513, 4, *ingens ara fuit, iuxtaque veterrima laurus | incumbens arae, atque umbra complexa Penates.*

298. βόασε (cp. 109 n.) = 'loudly bade'. Cp. Soph. *O.T.* 1287, βοᾷ διοίγειν κλήθρα.

299. μεγάλην λῶβαν (proleptic use) = 'doomed to be a great curse'. Cp. 114 n.

302. Ἰλιάσι, 'Ilian women'. The *protasis* to the *apodosis* in these lines (301-8) must be supplied from the context. 'If Paris had been killed, then', etc. For the ellipse, cp. 218 n.

303, 4. For the double ἄν, see 77 n.

τυράννων κ.τ.λ., the palace of Priam, to which Hector would have succeeded on Priam's death, with Andr. as his queen.

305. **παρέλυσσε**. Either (1) supply *ἡ τεκοῦσα* from 294 (so Paley), but the subject is too 'far fetched'; or (2) supply a subject from the general sense of the context. Tr. 'and this (*i.e.* the premature removal of Paris) would have loosed grievous labours from off Hellas'. For such ellipse of subject cp. Thuc. 1. 109, *ὡς αὐτῷ οὐ προυχῶρει* (= 'when his aforesaid enterprise did not succeed'); *id.* 2. 3, *ἀμάξας ἐς τὰς ὁδοὺς καθίστασαν, ἔν' ἀντὶ τείχους ἤ* (= 'that this line of waggons might serve for a wall'). *παραλύειν* (lit. 'to loose from the side of'), is here metaphorical. Cp. *Alc.* 931 f., *πολλοῖς | ἤδη παρέλυσεν | θάνατος δάμαρτα*. The other construction (*with acc. of person and gen. of thing*) is more common (see L. S.).

306. **Τρωῖαν**, *sc.* γῆν.

307. **ἀλάληντο**, a Homeric form, only here used in Tragedy.

308. **ἐξελείπετο**. Note imp. ind. coming after two aorists. It here expresses a *continuous* state in the *distant past*; cp. 1184, 5; Thuc. 1. 9, *οἶκ' ἂν νήσων ἐκράτει, εἰ μὴ ναυτικὸν εἶχε* (= 'he would not have been in command of the islands, had he not been in possession of a fleet').

309–463. Second ΕΠΕΙΣΟΔΙΟΝ (see 146 n.).

309–318. Enter Menelaus triumphant with Molossus, Andromache's son. He offers her the choice between her own death, and the death of her son.

309. **παῖδα**, Molossus.

310. **λάθρα** (cp. 47 n.), with gen. Cp. *Iph. T.* 1048, **λάθρα δ' ἄνακτος** κ.τ.λ.

311. **σῶσαι**. For the tense see 28 n. Tr. 'For thou didst fondly think that *thou* wouldest be saved by the goddess's statue, and *he* by those who hid him'.

313. **τοῦδε**. See 65 n.

314. **κέι μὴ ... ἐρημώσεις**. For this emphatic future with *εἰ*, conveying a threat or warning, cp. 254, 708, 925; *Frag.* 5, *εἰ μὴ καθέξεις γλώσσαν, ἔσται σοι κακά. πέδον*, the level plain on which the temple was built. Cp. 1085.

315. **τοῦ σοῦ σώματος**, a periphrasis for *σοῦ*. Cp. 1278, *σὸν κάλλιστον δέμας*.

319–363. Andr., in a spirited reply praises true fame, but cites Menelaus as an example of false fame, for condescending to fight with a weak woman. Her death will only bring the stain of murder on him and his daughter. If they kill her son, Neoptolemus will eject Hermione, and no one will marry her. Menelaus had better count the cost before resorting to

extremities. She herself is ready to be tried by her kinsmen on the charge of drugging Hermione.

319. For the repetition, see 245 n.

320. οὐδέν, cp. 50 n. ὠγκώσας (gnomic aor. : cp. 221, 637, 852), 'thou dost puff up their life to greatness'.

μέγαν, proleptic : cp. 114 n.

321 f. 'Now those whose good fame is truly won, I count happy : but as for those whose fame is falsely won, I will not count them to have fame, but only the chance semblance of wisdom'. The clause τοὺς δ' ὑπὸ κ.τ.λ. is difficult. It is clearly the antithesis to οἷς μὲν κ.τ.λ. (321). Supply therefore ἔχοντας, as though τοὺς μὲν ὑπὸ ἀληθείας εὐκλείαν ἔχοντας had preceded. Literally translated, the sentence runs thus, 'Those, to whom there is good fame by truth, I congratulate, but those who have it by falsehoods, I will not consider that they have it (i.e. fame), but that they by chance seem to have sense'. She contrasts true and false ideas of fame (as Peleus does, 693-700), and gives Menelaus as a concrete example of false fame.

325. φαῦλος, (as often) of moral pettiness. Men. glories in the taunt (379).

326. ὅστις. See 8 n.

ἀντίπαιδος = 'equal to a girl', so 'a mere girl'. Cp. ἀντίθεος ('godlike'), ἀντίδουλος ('slavelike').

327. ἔπνευσας. See 189 n.

329. ἔτι, after what Men. has just done.

οὐτ' οὐν. For this οὐν put with the first or second limb of a negative sentence, cp. 731.

330. ἔξωθεν. 'Outwardly those who have a repute for sound wisdom shine bright, but inwardly they are like all men etc.'. For the sentiment, cp. Soph. *Ant.* 707-9, ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ... , οὗτοι διαπτυχθέντες ὤφθησαν κενοί (= 'for if any man thinks that he alone is wise, ... such souls when laid bare are seen to be empty') : *S. Matt.* 23. 28, ἔξωθεν μὲν φαίνεσθε ... δίκαιοι, ἔσωθεν δὲ κ.τ.λ.

332. πλὴν εἰ = πλὴν, the verb being omitted, as after ὡσεῖ, ὡσπερ.

333. And. here begins to argue in Euripidean fashion (see 181 n.).

334. 'Suppose I die by thy daughter's hand.' For this use of καὶ δὴ, cp. *Med.* 386, καὶ δὴ τεθνήσκει ('and suppose they

die'): Aesch. *Eum.* 894, καὶ δὴ δέδεγμαι. The dat. of the agent is used after τέθηκα, used as the perf. pass. of ἀποκτείνω (see 9 n.).

335. οὐκέτι, 'no longer' (viz. on that supposition). Cp. 329.

336. 'but at the bar of public opinion thou too shalt stand thy trial for this murder'.

ἐν, like παρά, is used in a judicial sense. Cp. 359: Plato *Gorg.* 464 D., ὥστε εἰ δέον ἐν παισὶ διαγωνίζεσθαι (i.e. 'before a jury of boys').

ἀγων. φόν. (cogn. acc.), an extension of ἀγῶνα ἀγωνίζεσθαι (= 'to fight out an action', see last quot.). Cp. phrases like μικᾶν γνώμην, νικᾶν δίκην: 787, and *Supp.* 1205, ἧ δ' ἄν ... τρώσης φόνον (= 'inflict a deadly wound').

337. 'For the fact of being an accomplice will compel thee' (sc. 'to be accused of murder'). τὸ συνδρῶν χρέος, lit. 'the co-operating fact', = 'the fact of co-operation'. συνδρῶν properly applies to a person, but is here used impersonally, as Thucydides uses τὸ βουλόμενον τῆς γνώμης (1. 90), τὸ ὀργιζόμενον τῆς γνώμης (2. 59).

338. ἦν δ' οὖν. See 163 n.

ἐγὼ μὲν. The corresponding δέ-clause, which might have run, ὁ δὲ παῖς μου ἔτι ζῆ, is changed to a passionate question (τὸν παῖδά μου κτενεῖτε;).

μὴ θανεῖν. After verbs of negative meaning (like εἶργω, etc.) μὴ is used as an 'echo' of that negative meaning; it becomes μὴ οὐ, when the verb itself is negated. Cp. 686, 746.

340. καῖτα. Cp. 218 n.

341. ἄνανδρον, not 'husbandless' (as in 347), but 'unmanly'. The reference is to Neoptolemus' bravery at the taking of Troy.

342. ἀλλ' εἰσιν οἱ χρεῖ, 'Nay—go he will whither he ought' (= he will go all lengths). Cp. *Soph. O. T.* 1458, ἀλλ' ἦ μὲν ἡμῶν μοῖρ', ὅποιπερ εἶσ', ἔτω.

344. ἐκδιδούς. See 256 n.

346. τὸ τ. σῶφρον, a taunting reference to Hermione's words in 235.

ἐψεύσεται, 'it will have been falsely said': the ms. reading ψεύσεται violates the rule of the final cretic, and, being middle, can only = 'she will lie'.

347. σφε. Cp. 39 n.

348. χήραν, proleptic (cp. 114 n.).

πολιόν. So Helen says of Hermione (*Hel.* 283) *θυγατὴρ ἀνανδρὸς πολιά παρθενεύεται* ('spends a grey-haired maidenhood').

349. **ἐπιρροάς.** Cp. Plato *Legg.* 732 B., *ἀνάμνησις ἐστὶν ἐπιρροή φρονήσεως ἀπολιπούσης.*

350. 'In how many love-intrigues would you prefer that your daughter should find herself wronged than that she should suffer what I declare?' She means that Men. must not think Herm. wronged, if Neoptolemus has concubines (*εὐναί*): any number of these is preferable to the lot which awaits her, if her husband ejects her (see 344).

πόσας ... εὐνάς, acc. of respect after *ἡδίκημένην.*

351. **βούλοιο ... ἤ,** for *μᾶλλον βούλοιο ... ἤ.* Cp. *Il.* 1. 117, **βούλομ'** ἐγὼ λαὸν σὸον ἔμμεναι ἢ ἀπολέσθαι: *Lys.* 25. 1, **ζητοῦσι κερδαίνειν ἢ ὑμᾶς πείθειν.**

352. **ἐπὶ μικροῖς.** See 188 n.

354. The argument of *Il.* 352-4, though couched in general terms, is directed at Menelaus. 'He should not make so much of Hermione's charges, as to bring on her the troubles just described. Though women are a curse, men must not imitate them and be a curse to their relations'.

φύσιν, acc. of respect (cp. 350).

355. **ἡμεῖς γάρ.** The connexion is not obvious. 'You, Menelaus, must not behave in this way: for I am willing to submit to trial, etc.' The condition (*εἰ* with pres. ind. followed by fut. ind.) is not regular. 'For I, if I *am now* dragging thy daughter, shall submit to trial'.

356. **ἔξαμβλοῦμεν.** The verb is used metaphorically in *Ar. Nubes* 137, 9, where Socrates' disciple says, *καὶ φροντίδ' ἔξήμβλωκας ἐξηρημένην* ('You have made the thought I found abortive'), and is answered by Strepsiades, *ἀλλ' εἶπέ μοι τὸ πρᾶγμα τοῦξήμβλωμένον.*

357. **βῶμιοι,** 'a suppliant at the altar'. Cp. *Heracl.* 33, *ικέται καθεζόμεσθα βῶμιοι θεῶν.* Here, and in *Il.* 358, 361, 894, we have examples of Porson's rule, that a woman, speaking of herself in the plural, uses the masculine gender.

358. **αὐτοί κ.τ.λ.,** 'in person I will stand my trial'. Cp. Plato *Legg.* 761 A., *ἐν τοῖς κωμήταις καὶ γείτοσιν ὑπεχέτωσαν ἐκόντες δίκας.*

359. **ἐν.** Cp. 336 n., and last quot.

γαμβροῖς, 'connexions by marriage' (viz. the family into which Hermione had come). Cp. *Aesch. Ag.* 708, *ὑμέναιον, ὅς τὸτ' ἐπέρρεπε γαμβροῖσιν ἀεΐειν.* For a different sense, see

640 n., 738 n. With the form of trial here proposed we may compare the ancient right of the head of the house to arraign and punish (cp. 740) any family-offender before a tribunal, in which the male members of the family sat as his assessors (see F. de Coulanges, *La Cité Antique*, p. 102).

οἷσιν κ.τ.λ., 'to whom I owe no less a penalty for injury done, if I bring on them the curse of childlessness'.

οὐκ ἔλασσ., viz. 'than to you'. Andromache means that any wrong she may have done affects Neoptolemus and his kin no less than Menelaus.

360. βλάβην = (as we say) 'damages'. Cp. 188, ἐφλω βλάβην; *Lysias* l. 32, διπλῆν τὴν βλάβην ὀφείλειν.

ἄπαιδίαν. In ancient times a break in the continuity of the family was regarded with peculiar horror, because it involved a break in the worship of the gods of the family (cp. 714, and see op. cit. in 359 n. *passim*).

361. μὲν οὖν. Cp. 154, 554.

τοιοῖδε (for gender, see 357 n.), viz. 'willing to act fairly'.

362. πον, for ms. σοῦ, which is a senseless repetition. 'But in thy character one trait methinks I fear'. She fears Menelaus will kill her for Hermione's sake, as he sacked Troy for Helen's sake.

364. Similar remarks of the Chorus abound in this play (cp. 181, 233, 642, 954).

ὡς γυνή, 'for a woman (speaking) to a man'. For this 'limiting' use of ὡς, cp. Thuc. 4. 84 (of Brasidas), οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν.

365. 'And the self-control of thy character has spent all its shafts'. For the metaphor, cp. *Hec.* 603, καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην; Aesch. *Eum.* 679, ἡμῖν μὲν ἤδη πᾶν τετόξευται βέλος; Ar. *Plut.* 34, ἤδη νομίζων ἐκτετοξεῦσθαι βίον. The conj. ἐξετόξευσας (Paley) is unnecessary. As τοξεύειν (used absolutely) = 'to shoot', so ἐκτοξ. = 'to shoot to the full, to use all one's arrows', not, as Schol. says, 'to shoot over the mark' (ὑπερτοξεύειν).

366-383. *Counter-reply of Menelaus.* 'This may be a small matter, and my conduct unworthy of a captor of Troy, but I mean to have my way, and my daughter shall not be slighted. You are my son-in-law's slave, and therefore mine; for friend's property is common property. I will deal with you, before Neoptolemus returns. Give way, or your son shall die'.

366. τάδε, the conduct described in ll. 326-9.

367. ἄξια, an echo of Andromache's words in l. 328, 9.

365. ὄτου, after *χρείαν ἔχων*. 'But be sure of this—the thing, that each one needs at the time, is more to him than the taking of Troy'.

370. *θυγατρί* goes with *ξύμμαχος* (371).

371. *λέχους στέρ*, in apposition to *τάδε*. Cp. 438.

372. 'All else that a woman may suffer, ranks in the second place'.

373. Cp. (with Paley) *Med.* 265, 6, ὅταν δ' ἐς εὐνήν ἠδίκημένη κυρῆ, | οὐκ ἔστιν ἄλλη φρὴν μαιφονωτέρα.

374. 'And as for slaves, as he may rightly rule mine, so my kin, and I to boot, may rightly rule his'—a fresh argument based on the proverb, *κοινὰ τὰ τῶν φίλων*.

375. *τοὺς ἐμούς* (*viz.* my daughter), plur. for sing. Cp. 391, 400 [403]. *πρός*, used adverbially. So *Or.* 622, σοὶ δὲ τάδε λέγω, δράσω τε *πρός*.

376. *ἴδιον*, 'private property'. Cp. *Phoen.* 555, οὔτοι τὰ *χρήματ'* ἴδια κέκτηνται βροτοῦ, and Lat. *proprius*, as used in *Verg. Aen.* 1. 73, *convivio iungam stabili, propriamque dicabo*. Tr. 'For with friends, whom nature makes true friends, nothing is private, but all is common property'.

378. 'And while I wait for the absent one, a coward and no wise man am I, if I do not mean to dispose my affairs as best as I can'. *τοὺς ἀπ.*, *viz.* Neoptolemus, see 375 n. Note the fut. in *protasis* followed by pres. in *apodosis*—a present or *imminent* condition, *θήσομαι* being = *μέλλω θήσεσθαι*. Cp. *Hec.* 861, 3, ὡς θέλοντα μὲν μ' ἔχεις, | βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

θήσομαι (mid.), 'dispose for my own advantage'. So *Hipp.* 709, ἐγὼ δὲ τὰμὰ *θήσομαι* καλῶς.

380. *ἀνακτόρων*. Cp. 43 n.

381. *ἐκφεύγει*. The pres. is more vivid than the future, usual in such conditions. Tr. 'For, if thou diest, this boy forthwith escapes his doom'. Cp. *Thuc.* 6. 91, εἰ αὐτῆ ἡ *Σικελία* ληφθήσεται, ἔχεται καὶ ἡ πᾶσα *Σικελία*.

382. οὐ *θέλ.* *μὴ* is not required, as Paley hints, for οὐ *θέλω* is treated as one word (cp. 23 n.).

384–420. *Andromache's lament*. 'My lot is sad either way. What have I done to deserve it? Neoptolemus is more to blame than I. Why was I born? I have seen horrors in my life, but the past is nothing to this new horror. They will kill my son, but no! for I will give myself for him. My son, I die for thee. Tell thy father all when he returns'.

385. καὶ λαχοῦσα (*sc.* βίου). 'And my state is sad, if I win life, and ill-starred if I win it not'. For if she lives, her son dies; if he lives, she must die. λαχοῦσα keeps on the metaphor suggested by κλήρωσιν.

387. Cp. 352.

391. δεσπόταισι. Cp. 375 n.

κῆρα. See 218 n.

κείνον, Neoptolemus.

392. 'But neglecting the first cause, dost thou rush to the conclusion which cometh afterwards?' She means that Menelaus fails to punish Neoptolemus who is *primarily* to blame for all the trouble, in which she plays but a *secondary* part. φέρει, cp. 729.

[394-405. These lines are clearly out of order. For Andromache, after a general reference to her sufferings ([394]), is made to lament her motherhood, and then, after an express transition from her past (ταῦτα [397]) to her present troubles (τὰ ἐν ποσὶν κακά), to revert to her past ([399]-[403]), and finally (to make the bathos more complete) to ask whether she is to consider her past or present troubles. So, though I cannot explain how the lines were misplaced, I have made the following rearrangement, which gives good sense:—

[404, 5]. 'What is the good of life? Which way am I to look? At the present, or at the past?'

[399-403]. 'Let me take the past'.

[394-396]. 'Trouble enough; but why was I a mother as well?'

[397, 8]. 'But why lament the past? The present troubles press'.]

394 [404]. πρὸς τί κ.τ.λ.; So Hecuba says (585), ὦ θύγατερ, οὐκ οἶδ' εἰς ὅτι βλέψω κακῶν.

395 [405]. She reserves her present troubles (τὰς παρούσας τύχας = τὰ ἐν ποσὶν κακά of [404, 5]), and details her past.

396 [399]. ἥτις. Cp. 8 n. σφαγ. τροχηλάτους "Ἐκτορος, by *hyponymy* for σφ. τροχηλάτου "Ἐκτορος (cp. 159 n.). Tr. 'The murder of H. dragged by the whirling car'. For the facts, see 107 n. There is, however, a poetical confusion. Hector was killed by Achilles' spear, before he was dragged round Patroclus' tomb.

397 [400]. "Ἴλιον. Cp. 103 n.

398 [401]. ναῦς ἔπι, 'on to the ships'. Cp. 109; Thuc. 2. 34, προελθὼν ἐπὶ βῆμα κ.τ.λ.

399 [402]. κόμης, gen. of *connexio*, common with vbs. like κρατείν, λαμβάνεσθαι. Cp. 425, 710; *Hel.* 116, Μενέλαος αὐτήν ἤγ' ἐπισπάσας κόμης.

400 [403]. Φθίαν. Cp. 3 n. φονεύσιν, viz. to the son of Hector's slayer. For plur. see 375 n.

401 [394]. οἴμοι κακῶν τῶνδε. For gen. of *cause*, cp. 846, 1179. ὦ τάλ. κ.τ.λ., an apt invocation after the mention of 'Ilium pitifully burned'.

402 [395]. 'Why should I have become a mother as well?' viz. in addition to what I have just described.

403 [396]. 'and have added a burden to this burden of mine—to make a twofold burden withal?' not, 'and have added a *twofold burden* to this burden'. Her point is, 'Why should I have had a son, to make with my own trouble (ὡς δεινὰ πάσχω) a twofold burden?'. διπλοῦν is *proleptic*. Cp. *Il.* 4. 133, ὅθι ... διπλόος ἤντετο θώρηξ ('where the corslet met it, so as to be double'): Apollod. *Cur.* (in Meineke *Fr.* 4. 440), τὴν ἐπωμίδα πτύξας διπλῆν ('having folded the shoulder-strap double').

404 [397]. I read δύρομαι (with Porson) to save the caesura, which is destroyed by reading ὀδύρομαι.

τὰ ἐν ποσίν κ. = the troubles connected with her son (406 f.). So *Alc.* 739; *Iph. Taur.* 1312, 3, τὰ δ' ἐν ποσὶ | παρόντ' ἄκουσον.

405 [398]. ἐξικμάζω, the ms. reading, is a word common in philosophical writers (= 'cause to exude, or evaporate'), but this sense does not suit here. The Schol. give contradictory explanations, δακρύνω (derived from *ικμάς* = 'moisture'), ἀναζητῶ, ἐρευνῶ. The first meaning is unsupported, and seems to be pure fancy. I am indebted to Dr. Rutherford for the conj. ἐξιχμαζῶ (= 'track out'), supported by Hesychius ἔχματα = ἔχνια. This would explain ἀναζητῶ, ἐρευνῶ of Schol., and give a good sense.

406. ὀφθαλμὸς β., 'the darling of my life'. Cp. our phrase, 'the apple of the eye'. *Soph. O.T.* 987, καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι. So ὄμμα in *Aesch. Pers.* 169.

407. κτανεῖν. After μέλλω the pres. or fut. inf. is more usual, but the aor. is frequently used in Eur. See *Ion*, 80, 760; *El.* 17; *Phoen.* 300 (all lines where the metre allows no change).

408. 'No, no! they shall not for *my* poor life's sake', or 'thanks to my poor life' ('if my poor life can save him'). Both renderings are possible, and give good sense. For οὐνεκα, see 605 n.

409, 10. The results of the two alternatives open to her are contrasted. 'If she dies and her boy lives, there is hope for him; but if she lives and he dies, she lives under a cloud for not having died for him'.

ἐν τῷδε, 'in his grasp'. Cp. 676 n.; *Od.* 10. 69, δύναμις γὰρ ἐν ὑμῖν; Dem. 292. 21, ἐν τῷ θεῷ τὸ τέλος ἦν.

411. Andr. has considered the 'evils at her feet' (404, 5), and now bursts forth with her resolve: 'See here, I leave the altar, in your hands to kill, to murder, to bind, to strangle by the neck'.

χειρία. Cp. 628, 736 (ὑποχείριον).

412. The infinitives are explanatory, depending on χειρία. Cp. 95 n.

ἀπαρτῆσαι, either 'to hang' (so Schol., who explains it as = κρεμάσαι, πνίξαι), or 'to separate' (so Hesychius, who explains it by χωρίσαι, διαστῆσαι). In the latter case ἀπ. δέρ. would = 'to behead'.

413 f. For the self-sacrifice of Andr., as portrayed in these beautiful lines, cp. that of Antigone (see Soph. *Ant.*, *passim*).

414. στείχω κ.τ.λ. Cp. *Hipp.* 1366, προὔπτων ἐς "Αἰδην στείχω.

415. μέμνησο μητρός. Note the Greek idiom (see 101 n.).

416. πατρὶ τ. σ. depends on λέγε (418).

διὰ φιλημάτων ἰων. Cp. 175 n., 487. In this and similar phrases (διὰ φιλίας, δι' ἔχθρας, διὰ λόγων, ἰέναι) διὰ denotes *reciprocity*; so διὰ φιλίας ἰέναι = 'to enter on relations of friendship', 'to come to an exchange of friendship with'; διὰ φιλημάτων ἰέναι = 'to come to kissing terms'.

418. 'So after all (as I thought) for all men children are their very life'. ἄρ' ἦν. This imperf., so common with ἄρα, denotes that what *before* was surmised is now found to be correct. Cp. 1088 n.; *Hipp.* 359, Κίπρις οὐκ ἄρ' ἦν θεός.

419. ψυχῇ. Cp. Hesiod, *Opp.* 686, χρήματα γὰρ ψυχῇ πέλεται δειλοῖσι βροτοῖσι.

ὅστις δὲ κ.τ.λ. 'But he, who knowing nought of children makes light of them, has less pain, but is ill-starred in his happiness'. He has not the pain and trouble children entail; but, in spite of this happiness (as he thinks it), he is unlucky, for he knows nothing of the blessing of children. For the sentiment cp. quot. from *Ion* in 33 n.; *Frag.* 318, ἀλλ' οὐδὲν οὕτω λαμπρὸν οὐδ' ἰδεῖν καλὸν | ὡς τοῖς ἄπαισι καὶ πόθῳ δεδηγμένοις | παίδων νεογνῶν ἐν δόμοις ἰδεῖν φάος.

420. **δυστ. δ' εὐδ.**, an ex. of the Greek idiom, by which the participle, though grammatically subordinate, expresses the *main idea of the sentence*. Cp. 883 n.; Thuc. 1. 20, Ἰππαρχὸν οἴονται τύραννον ὄντα ἀποθανεῖν ('they think that H. was reigning when he was killed'); Soph. *O.C.* 1038, χωρῶν ἀπέλει νῦν ('now threaten, but go'). For the *oxymoron*, see 27 n., and cp. Tennyson, 'His honour rooted in dishonour stood, and faith unfaithful kept him falsely true'.

421-424. The Chorus suggests a compromise.

421. **ῥκτειρα**, aor. referring to the *immediate past*. So ἦνεσα (785), ξυνῆκα (919), ἀπέπτυσσα (Hec. 1276), ἦσθην, all to be translated as presents.

422. **κἄν θυρ.**, 'Even though the victim chance to be an alien'. For sing. after plur. cp. 179, 180 n.

423. **ἐχρῆν ... ὡς ἀπαλλαχθῆ**. The indicative is used in final clauses "to denote that the purpose is dependent upon some *unfulfilled condition*, and therefore *is not* or *was not* attained; but if it is left uncertain whether the object *is* or *was* attained, the subj. or opt. is used" (Goodwin *M. T.* 333, 336). So here the object is still possible of fulfilment. Cp. Dem. 24. 44, καίτοι χρῆν σε ..., οὐχ, ἵνα ὁ βούλει σὺ γένηται, πάντα συνταράξαι.

425-435. *Menelaus to the attendants*, 'Seize her, I have lured her to death by a ruse. Her son's fate shall be settled by my daughter, who may kill him if she likes'.

425. **μοι**. Cp. 211 n.

τῆσδε. See 399 [402] n.

428. **προύτεινα**, 'I held out' (to intimidate her). Cp. in a different sense, *Fr.* 130, μή μοι προτείνων ἐλπιδ' ἐξάγον δάκρυ ('holding out hope as an incentive').

ὑπήγαγον, 'I cunningly (ὑπο-; cp. 435) led on'. Cp. 906 n.; *Hel.* 826, τιν' ὑπάγεις μ' εἰς ἐλπίδα;

429. **ἐπὶ σφαγῆν**. Cp. 42 n.

431. **ἀμφί**, poetical use with gen. Cp. 124.

432. **ἦν τε ... ἦν τε μή κ.τ.λ.**, introduce not indirect questions after κρινεῖ, for εἰ, not εἴν (ἦν), is used in such cases (see Goodwin *M. T.* 665), but disjunctive clauses, ἦν τε being used instead of εἴτε, because a future sense is required after κρινεῖ.

433. **εἰς ἔλ.**, a common construction after ὑβρίζειν. Cp. 624, 977.

435-444. *Excited dialogue between Andromache and Menelaus. She reproaches him with treachery, and he exults in the charge.*

435. ὑπήλθεσ. For the force of ὑπό-, cp. 428 n.

437. viz. 'Is this treachery your Spartan conception of wisdom?'

438. καί ... γε, 'Yes, and'. Cp. 242, 247.

Τροία, local dative. Cp. 103, 462.

ἀντιδρᾶν, 'that those who have suffered should retaliate'—the Greek version of the *Lex Talionis*, 'an eye for an eye'. The inf. explains ταῦτα (437), as in 371.

439. 'Thinkest thou that divine things are not divine, and imply no justice?' ἔχειν δίκην is here used generally (cp. 244, αἰσχύνην ἔχειν). Its more common meanings are (1) 'to pay the penalty', (2) 'to receive satisfaction'.

440. 'When these things are so' (viz. when the divine justice you invoke falls).

441. 'What! wilt thou kill my nestling too, snatching him from under my wings?' ἦ καί; Cp. 249 n. νεοσσόν. Cp. *Iph. A.* 1248, ὁ μὲν νεοσσός ἐστὶ κ.τ.λ. So Macduff speaks of his 'pretty chickens' (*Macbeth* 4. 3). ὑπό ('from under'), is rare in this sense with gen. in Attic. Cp. *Hec.* 53, περᾶ γὰρ ἡδ' ὑπὸ σκηνηῆς πόδα.

442. ἦν θέλη depends on κτανεῖν (explanatory inf.; cp. 412 n.).

443. καταστένω, 'mourn to the full'. For this force of κατα-, cp. 837, 1159, κατοιμῶσαι: καταδαπανᾶν (*Xen. An.* 2. 2. 11).

444. οὐκοῦν ... γε. Cp. 236 n.

445-464. *Andromache inveighs against the Spartans, as liars, authors of crooked counsels, double-dealers, murderers. Death does not hurt her now; she died when Troy and Hector fell. She will not flatter her murderers. Menelaus will some day come to grief.*

For the political significance of this speech as an attack on the Spartans and Spartan policy, see *Introd.* § 5. A similar attack is made in *Suppl.* 187 ff.

446. δόλια βουλευτήρια, 'cunning councillors'. βουλ. abstract for concrete; cp. 261.

447. ψευδῶν ἀνακτες, 'masters of falsehood'. Cp. *Iph. A.* 1260, ὄπλων ἀνακτες: *Fr.* 704, ἀνασσα πράγους.

μηχανορράφοι. Cp. 1116.

448. 'Thinking crooked thoughts and nothing that is sound, but all involved and tortuous'. ἑλικτος denotes the opposite of moral rectitude. Cp. σκολιὰ φρονεῖν (*Scol. Gr.* 15, Bgk.).

πέριξ, 'in roundabout ways'. Cp. Lat. *per ambages*. Paley quotes well the character of the Spartans given by Thuc. (5. 105), τὰ μὲν ἠδέα καλά νομίζουσι, τὰ δὲ ξυμφέροντα δίκαια.

450. φόνοι, e.g. the sacrilegious murder of Pausanias (478 B.C.); the massacre of the Plataeans (427 B.C.); the 'secret service' (κρυπτεία) for getting rid of unruly Helots (as in 424 B.C.).

451. αἰσχροκερδεῖς goes with ἐφευρίσκεσθε (452). Avarice was the cardinal trait in the Spartan character, and is illustrated throughout their whole history. Cp. Arist. *Ραλ.* 622, κἀνέπειθον τῶν Λακῶνων τοὺς μεγίστους χρήμασιν, | οἱ δ' ἄτ' ὄντες αἰσχροκερδεῖς καὶ διειρωνόξενοι κ.τ.λ. Hence the proverb, ἃ φιλοχρηματία Σπάρταν ὀλεῖ, ἄλλο δ' οὐδέν.

451, 2. Spartan double-dealing is also attacked in the Greek writers; cp. *Hdt.* 9. 54, ἐπιστάμενοι τὰ Λακεδαιμονίων φρονήματα, ὡς ἄλλα φρονόντων καὶ ἄλλα λεγόντων.

453. ὄλοισθε, viz. 'thou and Herm.'

454. ὡς σοὶ δέδοκται = either 'as has been supposed by thee' (so Schol. who renders by *νενομίσται, δεδοκίμασται*), or 'as has been resolved by thee'. κείνα is explained by the clause ὅθ' ... κακόν.

457. χερσαίου, 'landsman' (from *χέρσος*, sc. *γη*, = dry land). She alludes to the times when Hector drove the Achaeans to their ships. Cp. *Il.* 15. 653, εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι|νῆες κ.τ.λ. κακόν, emphatic in this position, = 'craven as thou art'.

458. γοργός. Cp. 1123. Scowling looks were thought to be characteristic of the Spartan, and Menelaus is, in Attic Tragedy, a 'type of Spartan harshness and arrogance'. So in Soph. *Ajax* 1046 it is said of him, μαθεῖν γὰρ ἐγγύς ὦν οὐ δυσπετής, and in Plutarch (*Phocion* 10) the description of a 'Laconist' is that he had 'a strangely long flowing beard, wore a Spartan cloak and scowling looks' (σκυθρωπάζων).

459. κτείνεις, tentative present. Cp. 193 n.; Aeschines 3. 83, Φίλιππος Ἀλόνησον ἐδίδου. ἀθώπεντον, 'unflattered', followed by the gen. of *connexion*, usual after adjectives compounded with *ἀ-* privative. Cp. 714; Dem. 316. 18, ἀθῶος τῆς Φιλίππου δυναστείας.

461. To bring out the full force of ἐπεὶ, tr. 'I shall leave thee unflattered ... , for though thou art born to greatness in Sparta, I am great in Troy at any rate'. For this co-ordination (*parataxis*) of the μὲν- clause when it is really *subordinate*,

cp. Dem. 25. 2, ἀλλ' ἐκείνο θαυμάζω, εἰ Λακεδαιμονίοις μὲν ποτε ἀντήρατε ..., νυνὶ δὲ ὀκνεῖτε ἐξιέναι ('But I am surprised that though you once resisted the L., you now shrink from foreign expeditions'): *id.* 18. 160, αἰσχρὸν ἔστιν, εἰ ἐγὼ μὲν τοὺς πόνους, ὑμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε.

462. Τροία. Cp. 438 n.

463. καὶ σὺ γὰρ πράξειαι ἄν (*sc.* κακῶς), 'For thou too shalt fare ill'. Potential opt., put (acc. to Greek idiom) instead of the more direct future ind.: cp. 85 n. καὶ σὺ γὰρ. Distinguish between καὶ γὰρ, in which the καὶ simply emphasizes γὰρ (cp. 515, 519, 1251), and (2) καὶ... γὰρ, where καὶ (as here) emphasizes the word it precedes.

464-501. Second ΣΤΑΣΙΜΟΝ. 'A double marriage is as ruinous as dual control in a state, as rival players of one hymn, as rival steersmen in one ship. So Hermione, furious with her rival, brings ruin on the latter and her son. She will rue her conduct'.

464. δίδυμα λέκτρα. See 123 n., 466.

ἀμφιμάτορας κόρους = sons born of different mothers, but having the same father. For ἀμφί- in this sense of 'double', cp. ἀμφίστομος, ἀμφίθηκτος: and Lat. *ambidexter*. The Chorus delivers its views on these double-marriages, just as the Chorus in the *Prometheus Vincetus* discourses on 'marrying in one's own station of life' (887 f.), and probably reflects the current Greek opinion of the poet's time.

468. For the acc. *in apposition to the sentence*, cp. 103 n.

469. 'With one marriage couch let my lord in wedlock be content—even with one unshared (*viz.* by another woman)'. μίαν, emphatic. Cp. 180 f., ἀλλ' ἐς μίαν βλέποντες εἰναίαν Κίπριν. ἀνδρὸς εὐνάν. I have taken this as a compound phrase = 'the marriage couch'. Cp. *Il.* 18. 433, ἔτλην ἀνέρος εὐνήν: Eur. *Suppl.* 822, ἐμόν δὲ μηπότ' ἐξίγη σῶμ' ἐς ἀνδρὸς εὐνάν. Paley's translation, 'one couch unshared by the man's marriage with another' (*ἀνδρὸς* going with γάμοις), leaves too much to be supplied. The Schol. gives a different turn to the sense by an equivalent which becomes in English, 'one couch, and that too unshared by marriage with [another] man', *viz.* not only is the husband to be content with one wife, but that wife in her turn must be faithful to him.

471. δίπτυχοι τυραννίδες, a clear allusion to the dual kingship of Sparta.

475. These words give the Athenian view of the 'intolerable burden' of a monarchy. So in other places Eur. con-

demns it (*Frug. Inv.* 45, ἡ τυραννὶς ἀδικίας μήτηρ ἔφν: *Fr.* 430 a, οὔτε γὰρ τυραννίδες | χωρὶς πόνου γένοιτ' ἄν κ.τ.λ.)

476. The MSS. reading is τεκτόνων θ' ἕμνοι ἐργάταιν δυοῖν. It is clear that τεκτόνων is a gloss on ἐργάταιν or *vice versa*. If we suppose that the original reading was ΤΜΝΟΤΥΝΕΡΓΑΤΑΙΝ, the corruption to ΤΜΝΟΙCΙΝΕΡΓΑΤΑΙΝ and ΤΜΝΟΙΝΕΡΓΑΤΑΙΝ is easily explained. τεκτόνων being on this hypothesis a gloss, we must supply a word (—) to pair with μίαν in the strophe (469). Hermann's conj. τόνων is supported by its likeness to τεκτόνων; but the word is not used in Trag. in the required sense. Mr. Kenyon kindly suggests to me ἐνός, "which would carry out the antithesis as in the other comparisons where the numerical contrast is definitely expressed (469, μίαν; 471, 2, δῖπτυχοι ... μίᾱς; 480-4, διδύμα ... ἐνός)." Tr. 'And betwixt two who together compose one hymn the Muses are wont to cause a rivalry.' Cp. Hesiod, *Opp.* 26, καὶ πτωχὸς πτωχῷ φθονέει καὶ αἰοῖδὸς αἰοῖδῷ.

479. 'And whenever swift breezes speed seafaring men, a conflicting purpose of mind is against the rudders'. ὅταν ... φέρωσι κ.τ.λ. *Indefinite frequency* is thus expressed: cp. 485, 694; and 209 (*general condition*).

480. The meaning is clearly what Schol. expresses by his gloss, δύο κυβερνήται ἐν μιᾷ νητὶ διχοστατοῦντες κατὰ τῶν πηδαλίων γίγνονται, οὐχ ὑπὲρ τῶν πηδαλίων. κατὰ with gen. (= 'against') is rarely used of *things*: but cp. Aesch. *Eum.* 380, καὶ δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις ('against the house'). πηδαλίων. Originally (see reff. to Homer in L. and S.) there was one πηδάλιον, a kind of oar worked by a handle (οἶαξ): later there were two rudders, or oars (hence πηδάλια), joined by *cross-bars* (ζεῦγλαι: so Eur. *Hel.* 1536, πηδάλιά τε ζεῦγλαῖσι παρακαθίετο).

481. 'And a multitude of wise men together is poorer than the weaker wit of one with single rule: and this single rule is power both in houses and in cities, whenever men are fain to find a fitting chance to use it'. ἄθροον and ἐνός, πλῆθος and αὐτοκράτους, are contrasted.

482. The idea of 'autocracy' was too suggestive of tyranny to be acceptable to the Athenian mind: but it is hard not to read between the lines here and suppose that Euripides wishes to inveigh against the 'multitude of counsellors' who arose in the demagogues of the latter part of the Peloponnesian War, and failed to gain the success won by a single administrator like Pericles, when, as προστάτης τοῦ δήμου, he directed Athenian affairs.

484. δ catches up the idea of *αὐτοκρατοῦς ἐνός*. 'This single undivided rule is the secret of power'. *δύνασις*, poet. form of *δύναμις* (cp. *Ion* 1012). *ἀνά* and *κατά*, though they start with opposite meanings, have here the same sense ('throughout').

485. Note the change from the singular idea (δ *δύνασις*) to the plural vb. (*φέρωσι*). For the reverse change, see 179, 180 n. *όπόταν* κ.τ.λ. See 479 n.

486. *ἔδειξεν*, sc. the evils of *δίδυμα λέκτρα* (464). *ἡ Λακ. Hermione*. *στρατηλάτα*, Doric gen., cp. *Μενέλα* (next line), a gen. as if from *Μενέλας*.

488. *διὰ πυρὸς* κ.τ.λ., 'proceeded to fiery rage with a rival wife'. *διὰ πυρὸς ἐλθεῖν* is to be explained like *διὰ φιλημάτων ἰών* (416), *πῦρ* being used metaphorically as something raging and terrible. Cp. *El.* 1182, *διὰ πυρὸς ἔμολον ἅ τάλαινα ματρὶ τᾶδ'*. This phrase is not to be confused with *διὰ πυρὸς ἐλθεῖν*, = (as we say) 'to go through fire and water': cp. *Xen. Symp.* 4. 16: *Ar. Lys.* 133.

489. *κτείνει*. Cp. 193 n.

490. **ἔξ ἔριδος**. So Hermann for ms. *ἔριδος ὕπερ*.

492. *μετατροπὰ* κ.τ.λ., 'retribution (not, as Schol., 'repentance') for the deeds'. The meaning of the noun is fixed by that of the adj. *μετάτροπος*. Cp. *Aesch. Pers.* 941. 2, *δαίμων γὰρ ὄδ' αὖ | μετάτροπος ἐπ' ἐμοί* (= 'recoils upon me'): *Hesiod Theog.* 89, *ἔργα μετάτροπα* ('deeds that recoil upon their doer').

494. Here with a change of subject (introduced by *καὶ μὴν*: see 81 n.) the metre is changed to *anapaestic*. *σύγκρατον*, 'this closely-linked pair'. Cp. the use of *συγκεράνυσθαι* (from which *σύγκρατος* is derived) in *Xen. Cyr.* 1. 4. 1, *τοῖς ἡλικιώταις συνεκέκρατο* ('he was closely united to his age-fellows'), and (with Paley) *Aesch. Cho.* 344, *νεοκράτα φίλον* ('a newly-made friend').

496. *ψήφω* κ.τ.λ., 'condemned by a verdict of death'. Cp. 1272; *Or.* 1013, *ψήφω θανάτου κατακυρωθεῖς*. *ψήφος*, lit. a pebble, so, because a pebble was used for voting purposes, a 'vote' or 'verdict'. Cp. *Hec.* 259, *ἐς τήνδε παῖδα ψήφον ὤρισαν φόνου*.

499. *ὑπερθηήσκεις*. *ὑπέρ*- = 'on account of', not 'on behalf of'.

500. *βασιλεύσιν*, 'in the eyes of our royal masters', viz. *Men.* and *Herm.* For the dative, cp. 211, 839; *Soph. Ant.* 904, *καίτοι σ' ἐγὼ τῆτιμησα τοῖς φρονούσιν εὖ*.

501-544. **ΘΡΗΝΟΣ**. *Andromache and her son appear, led as captives to execution by Menelaus and his servants. There ensues a pathetic dialogue between mother and son, twice interrupted by pitiless utterances from Menelaus.*

There are several noteworthy points about this scene : (1) It is not a regular *κομμός* : for Aristotle (*Poet.* 12) defines that as *θρήνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς*, and the Chorus takes no part in this scene. (2) a child is introduced as an interlocutor, a rare licence in Greek Tragedy. (Cp. however *Alc.* 394, where Eumelus mourns his mother's fate.) (3) The Glyconic metre is used all through as being specially adapted to pathetic passages.

502. *κεκλημένα* from *κλήειν*, the proper Attic form of *κλείειν*.

503. *κατὰ γαίας*, 'down into the earth'. Cp. *Hdt.* 7. 6, *κατὰ τῆς θαλάσσης ἀφανιζοίατο*.

504. 5. *σῆ πτέρυγι*, dat. after *συν-* in *συγκαταβαίνω*. For the metaphor, cp. *Heracl.* 10, *τὰ κείνον τέκν' ἔχων ὑπὸ πτεροῖς* : *Psalms* 17. 8, 'Hide me under the shadow of thy wings'.

506. *θῦμα δάιον* refers back, and is in apposition, to *πέμποιμαι* (504).

507. *κράντορες*, viz. Peleus and Neoptolemus both absent.

515. *καὶ γάρ*. See 463 n.

517. *δισσαῖν ... ἀνάγκαιν*, explained in the following lines.

518. *ἀναιρεῖ*, 'destroys'.

519. *ἀνοία*. Note the accent. The word is usually *proparoxytone* (*ἀνοία*) according to rule, but in old Attic sometimes *paroxytone*. Cp. *Soph. Trach.* 350, *ἄ μὲν γὰρ ἐξείρηκας, ἀγνοία μ' ἔχει*.

520. *ἐχθροὺς ἐχθρῶν*, sc. *παῖδας*. Cp. the proverb, *οὐ χρὴ λέοντος σκυμνὸν ἐν πόλει τρέφειν*.

521. *ἐξόν*, acc. absolute. Cp. *προσῆκον, δόξαν*.

524. *σύμμαχον*, part of the predicate. 'O that I might obtain the help of thy hand !'

526. *μόρου παράτροπον κ.τ.λ.*, 'And what doom-averting strain am I to devise?' For the gen. cp. *Phoen.* 586, *ὦ θεοί, γένοισθε τῶνδ' ἀπότροποι κακῶν*.

530. *χρίπτων*. The vb. is usually transitive (= 'bring near'), but is intransitive here and in *Ion* 156, *αὐδῶ μὴ χρίπτειν θρίγκοις*.

532. *λείβειν* = 'to pour forth' : so *λείβεσθαι* = 'to be poured forth' ; e.g. of tears in *Phoen.* 1522, *ἐν λειβομένοισιν δάκρυσιν* : but here personally with acc. of respect (*κόρας*). See English quotation in 116 n.

533. 'Like the spring that trickles sunless from some smooth crag'. For *λιβάς*, cp. 116. For the simile, cp. *Hom. Il.* 16. 3, 4

(of Patroclus) δάκρια θερμὰ χέων ὥστε κρήνη μελάνυδρος | ἦτε κατ' αἰγίλιπος πέτρης δροφερὸν χέει ὕδωρ.

535. 'And what remedy for troubles am I to work out for myself?' For μῆχος κακοῦ, cp. Aesch. *Ag.* 2, φρουρᾶς ἐτείας μῆχος.

537. προσπίτνεις. For the simile Paley quotes *Med.* 28, ὡς δὲ πέτρος ἢ θαλάσσιος | κλύδων ἀκούειν ροιθετομένη φίλων : Aesch. *P. V.* 1001, ὄχλεις μάτην με κῦμ' ὅπως παρηγορῶν.

539. τοῖς ... ἑμοῖσιν; viz. Hermione.

540. φίλτρον : see 207 n. ἐπέειπες : see 89 n.

541. ψυχὴ refers not to the *duration* of life (βίος), but to its principle. Tr. 'vital power'.

543. ἀπολαύων (lit. = 'enjoying'), a favourite word of Eur., used in an ironical sense. Tr. 'And you will have to thank her for descending to Hades below'. Cp. *Iph. T.* 526, ἀπέλαυσα κάγῳ δὴ τι τῶν κείνης γάμων (= 'and I too had to thank her marriage for something').

544. Ἄδην. For acc. cp. 3 n.

545-765. Third ΕΠΕΙΣΟΔΙΟΝ.

545-558. *The Chorus announces the approach of Peleus, who appears as a deus ex machina, and firmly asks Menelaus by what authority he has arrested Andromache and her son.*

545. καὶ μῆν : see 81 n.

547. ὑμᾶς, the attendants.

548. νοσεῖ = (as we say) 'what ails the house?' Cp. 950.

549. ἄκριτα, not (as L. and S. translate) 'engaged in rash attempts', but better 'making plots without giving due trial' (viz. to Andr. and her son): for Peleus lays stress on δίκη (550, 555). Cp. *Hipp.* 1056, ἄκριτον ἐκβαλεῖς με γῆς ;

551. ἡγοῦ σύ, addressed (as Schol. says) to the servant who leads Peleus. Cp. Milton, *Samson Agonistes*, I, 'A little onward lend thy guiding hand'.

552. ἀνηβητηρίαν. Tr. 'But I advise me now, if ever, to take youth-renewing strength'. Cp. *Psalms* 103. 5, 'thy youth is renewed like the eagle's'.

553. με, for ἐμαυτόν ; cp. 256 n.

εἴπερ ποτέ : νῦν is omitted, as in Thuc. 4. 20, ἡμῶν δὲ καλῶς, εἴπερ ποτέ, ἔχει ἢ ξυναλλαγῆ. The absence of νῦν and the awkwardness of μ' ἐπαυῶ (= 'I advise myself') suggest a corruption from some form of words like με δεῖ νῦν.

554. *πρῶτον μὲν οὖν*. The corresponding *δέ*-clause is not given, but is easily supplied in imagination. Tr. 'First then I will breathe upon her, as upon the sails of a ship, with speeding breeze'. *κατ' οὖρον* = lit. 'down the wind', here used metaphorically. Cp. the use of *κατουρίζειν* and *ἐπουρίζειν* (see 610 n.).

559. *Andromache explains the situation, though she assumes Peleus knows the main facts of her quarrel with Hermione. She relates how she has been dragged out of sanctuary, and craves his protection.*

561. 'For it was not with one single eager call (lit. by the eagerness of a single call) I sent for thee'. *κληδών* here = *κλήσις*. Cp. Aesch. *Eum.* 397, *πρόσωθεν ἐξήκουσα κληδόνης βοήν*.

565. See 42 f.

566. *ἔτικτε*. Cp. 9 n. *παῖδα*, Achilles.

568. Note *οὐδέ* following *οὔτε*, 'nor even'. Cp. Plato *Rep.* 426 b., *οὔτε τομαὶ οὐδ' αὖ ἐπωδαί. τοὺς ἀπόντας*. Cp. 375.

570. *ὄν*, masc., referring, *κατὰ σύνεσιν*, to the neut. *τέκνον*.

571. *κτανεῖν*. See 407 n.

573. *οὐκ ἔξεστι*, because her hands are bound (see 502).

576. *ὑμῖν*, 'for thee and thine'.

576-589. *Angry dialogue between Peleus and Menelaus. Peleus orders her release, and rebutting Menelaus' claim to do with her as he likes ends by threatening to use force. Menelaus is equally violent.*

577. *δεσμά*, the usual Attic form of the plural (cp. 723). *κλάειν*, 'ere any one suffer for it'. Cp. 758.

579. 'Yes, and I forbid—I yet another and no less than thou'. For *δέ γε*, cp. 239, 462. For *ἀπανδᾶν*, cp. 87. *ἄλλος*. Cp. the French use of *nous autres*. *ἕτερος* is similarly used.

580. Menelaus claims Andromache as his captive at Troy (584), but when Peleus replies that she was given to Neoptolemus as his prize, he returns to the old argument, '*κοινὰ τὰ τῶν φίλων*' (see 374).

581. *ἄμόν* = *ἐμόν*, cp. 1174.

584. *παῖς παιδός* taken as one compound word agreeing with *οἴμός*. Cp. *Phoen.* 281. *Ἀγήμορος δὲ παῖδες ἐκ παίδων*.

586. *δρᾶν εἰ κ.τ.λ.*, explanatory inf. depending on previous line. Cp. 95 n.

587. *ὥς*. Cp. 255 n.

589. Note the *hysteron-proteron*. πέλας πρόσελθε should come before ψαύσον.

590-641. *Peleus inveighs against Spartan morals, the character of Helen, and the uxoriousness of Menelaus. He reproves him for not repudiating Helen and so averting the horrors of the Trojan War. With reproaches and insults, mixed with recommendations to suitors and reflections on bastard sons, he warns Menelaus not to kill Andromache.*

590. μετ' ἀνδρῶν, 'Art thou numbered among heroes?' Cp. Soph. *Phil.* 1312, ὅς μετὰ ζώντων θ' ὄτ' ἦν κ.τ.λ. (= 'when he was numbered among the living'). κάκ κακῶν. An allusion to Atreus, who served up his two nephews to their father. 'Where hast thou any share of regard as being among heroes?' Cp. *Or.* 1528, οὔτε γὰρ γυνῆ πέφυκας οὔτ' ἐν ἀνδράσιν σύ γ' εἶ.

591. λόγου, = 'repute, consideration'. Cp. 698; *Hipp.* 876, εἴ τί μοι λόγου μέτα.

592. ὄστις. Cp. 8 n. ἀπηλλάγης, the usual Attic *prose* form, ἀπηλλαχθην being the *Tragic* form.

593. The elopement occurred when Menelaus was away in Crete. Cp. *Troad.* 944, ὃν, ᾧ κάκιστε, σοῖσιν ἐν δόμοις λιπῶν | Σπάρτης ἀπήρας νηὶ Κρησίαν χθόνα. ἐστίας, used as part for the whole. Cp. 793 (*δορός*), 855, 864.

594. ὡς δῆ. Cp. 235 n.

595. Eur. here reprobates the Spartan custom (attributed to Lycurgus) of letting the women join in the men's athletic exercises. Its special object was to strengthen the women and make them fit to produce a strong race of children. So Xen. *Rep. Lac.* 1. 4, ταῖς δ' ἐλευθέραις μέγιστον νομίσας εἶναι τὴν τεκνοποιῶσαν πρῶτον μὲν σωμασκεῖν ἔταξεν οὐδὲν ἤττον τὸ θῆλυ τοῦ ἀρρενος φύλου· ἔπειτα δὲ δρόμον καὶ ἰσχύος, ὥσπερ καὶ τοῖς ἀνδράσιν. οὕτω καὶ ταῖς θηλείαις ἀγῶνας πρὸς ἀλλήλας ἐποίησε, νομίζων ἕξ ἀμφοτέρων ἰσχυρῶν καὶ τὰ ἔκγονα ἔρρωμένεστερα γίγνεσθαι. Eur. was wrong in thinking that the custom led to immorality. It had an opposite effect: so *Prop.* 4. 14. 1, *virginēi tot bona gymnasiū | cum non infames exercet corpore ludos | inter luctantes nuda puella viros.*

598. γυμνοῖσι μηροῖς. Hence the name *φαινομηρίδες* (Ibycus), because they wore a tunic loose (cp. ἀνειμένους πέπλοισι) and open at the sides (σχιστὸς χιτῶν), and no ἱμάτιον over it.

600. κοινάς, viz. with the men.

601. εἰ μῆ, see 206 n.

602. τὰδ', viz. as to the chastity of Spartan women.

603. τὸν σὸν ... φίλιον, *sc.* Δία, which is often omitted (cp. Ar. *Ach.* 730, ἐπόθουν τυ ναὶ τὸν φίλιον ᾗπερ ματέρα). Here the phrase = τὴν σὴν φιλίαν (lit. thy friendship-guarding Zeus). Cp. *Hec.* 345, πέφενγας τὸν ἐμὸν ἰκέσιον Δία (= 'my suppliant-prayer for vengeance').

604. νεανίου, *sc.* Paris.

605. οὐνεχα (originally for οὐ ἔνεκα = 'wherefore') comes to be used as a prep. governing the gen.

610. 'But not in this way didst thou in any wise speed on thy thought' (viz. 'thy thought did not take this direction'). For the metaphor, cp. 554: Aesch. *Eum.* 137, σὺ δ' αἱματηρὸν πνεῦμ' ἐπουρίσασα τῷ κ.τ.λ.

611. ψυχάς, as we say, 'souls'. Cp. Hom. *Il.* 1. 3, πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν.

612. παίδων ἄπαιδας. For the gen., cp. 459 n.; for the pleonasm, cp. 43 n.

616. Acc. to Homer, Menelaus was shot by a javelin aimed by Pandarus, but apparently he was not wounded in close combat (τρῳαίς).

617. σάγμασιν, 'covers'. Cp. Ar. *Ach.* 574, τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σάγματος; Note the position of δε (unusual, unless the first two words are closely knit together). Cp. *Ag.* 606, γυναῖκα πιστὴν δ' ἐν δόμοις κ.τ.λ.

618. The character here given to Men. cannot be justified from the Homeric poems which make him a warrior of the second rank, not an absolute coward. Some allowance must be made for Peleus' frame of mind.

619. κἀγὼ μὲν. There is no corresponding δέ-clause. μὲν merely emphasizes the personal pronoun. Cp. Soph. *Phil.* 1218: *Ant.* 634. τῷ γαμοῦντι, Neoptolemus.

620. κῆδος συνάψαι. Cp. 648.

621. πῶλον, see 276 n. Cp. similar uses of μόσχος (711 n.), πόρτις, δάμαλις, and Lat. *iuvencæ*. ἐκφέρουσι, 'betray', 'reproduce' (so Schol.).

622. Cp. Andromache's words (230, 1) on the same subject. μοι, ethic dat. Cp. 211.

624. ἀδελφόν, Agamemnon. For construction, cp. 433 n.

625. The 'daughter' was Iphigenia, who was sacrificed by Agamemnon at Aulis (see Tennyson, *Dream of Fair Women*).

626. μὴ οὐ (for *synizesis*, cp. 20, 22), 'lest thou fail to have'. Note subj. after a historic tense. Cp. Xen. *Symp.* 2. 11, ἐφοβοῦντο μὴ τι πάθῃ.

627. εἶμι γὰρ κἀνταῦθα σοί, 'for I will proceed even thither to meet thee' (viz. in argument). σοί, Ethic dat. Cp. 622.

629. This incident, borrowed (acc. to Schol. on Ar. *Lys.* 155) from the Cyclic poem called the 'Little Iliad', is satirized in Aristophanes (*loc. cit.*), ὁ γῶν Μενέλαος τὰς Ἑλένας τὰ μᾶλα πα|γυμνᾶς παρευιδῶν ἐξέβαλ', οἰῶ, τὸ ξίφος.

630. κύνα implies shameless boldness. So in Homer (*Il.* 6. 344, 356) Helen gives herself this name.

631. ἥσσων ... Κύπριδος, 'a slave to love'. Cp. *Iph. Aut.* 1354, οἱ με τὸν γάμων ἀπεκάλου ἥσσων ('who nicknamed me the slave of marriage'); Ar. *Plut.* 363, ἀλλ' εἰσὶ τοῦ κέρδους ἅπαντες ἥσσωνες ('slaves of lucre').

632. τέκνων, Neoptolemus. For plur. cp. 375.

633. ἀπόντων, *sc.* at Delphi.

634. κτείνεις, tentative present. Cp. 193 n. κλάοντα. Cp. 577 n.

636. τρίς emphasizes. Cp. τρίσμακαρ, τρισάθλιος, and Vergil's *terque quaterque beati*. Musgrave compares Soph. *O. T.* 1062, 3, οὐδ' ἐὰν τρίτης ἐγὼ|μητρὸς φανῶ τρίδουλος. τοι (as often) introduces a proverb.

637. ξηρὰ ... σπορά (lit. 'a dry sowing', which can only = 'a crop sown on dry ground') is so awkward that I read (with two mss.) σπορᾶ, and translate 'And often—mark you—a dry soil (supply γῆ with ξηρὰ) is better than a deep soil in its crop'. ξηρὰ is not 'dry land' (as opp. to sea), but 'land dried up'. Cp. Arr. *Epict.* 2. 23. 5, ξηροὶ κάρποι. ἐνίκησε, *gnomic aor.*, cp. 221 n. σπορά means (1) 'process of sowing', (2) 'crop sown'; but the latter sense generally applies to human offspring (cp. *Troades* 503). The point of the proverb is that as poor ground, if well tilled, may yield better results than rich soil which is untilled, so bastards may turn out better than true-born.

639. ἐκκομίζου, 'Get thy daughter removed'. For this use of the middle, cp. διδάσκομαι: and 661 n.

640. 'It is better for men to have as father-in-law and friend one who is poor but good than one who is bad and rich'. γαμβρός = 'a connection by marriage' (cp. 359), and so either 'son-in-law' (as in 739), or (as in Hipp. 635) 'father-in-law' (the best rendering here, as the ref. is to Menelaus).

641. οὐδέν. Cp. 50 n.

642. For the sentiment, cp. *St. James*, 3. 5, 6, "So the tongue also is a little member and boasteth great things. Behold, how much wood is kindled by how small a fire".

645. ἄν εἴποις, potential opt., cp. 85 n. For the order, τοὺς γέροντας ὡς σοφοί, cp. 101 n.

650. ἦν χρῆν ... τῆν κ.τ.λ. The ordinary reading is ἦν χρῆν ... τῆνδε, in which τῆνδε would be a pleonastic iteration for ἦν (cp. 1. 115 n.). Porson suggests ἦ χρῆν; Reiske τῆλε for τῆνδε; but I incline to the emendation in the text (Dindorf's) which only requires the omission of a single δ. For the construction (sc. ὁδόν), cp. τῆνάλλως (see L. and S.); Plato, *Lys.* 203 A, τῆν ἔξω τεύχους.

651. Φᾶσιν, a river in Colchis, which gave its name to the 'pheasant' (ὁ Φασίανος ὄρνις). κάμῃ κ.τ.λ., 'and thou shouldest have ever been exhorting me to do the same' (viz. to banish Andromache over the seas).

652, 3. Ἐπειῶτιν, see 159 n. οὐδ' refers to the place denoted by Ἐπειῶτιν. πεσῆματα ... νεκρῶν = 'fallen corpses'. πέσημα (like πτώμα and Lat. *cadaver*) is used alone in the same sense. Cp. *H.F.* 1131, ἰδοὺ θεάσαι τάδε τέκνων πεσῆματα.

655, 6. These two lines are bracketed by Nauck. They look like a gloss on the previous line. Note (1) the use of ἐπέφνε, extremely rare in Trag., (2) the halting rhythm of l. 656.

657. τῆδε depends on ταῦτόν.

660. ἀγῶ κ.τ.λ. ἀ is difficult with κτανεῖν in the next line, unless we make it = 'wherefore': but a better solution is to read, for κτανεῖν, φθάνειν which would probably be corrupted to θανεῖν (the reading of one ms.), and then altered to κτανεῖν because of τῆνδε. Tr. 'and I, with forethought both for thee and myself, intending to forestall this, have her snatched from my hands'. προνοία τῆ τε σῆ κάμῃ. The personal pronouns represent objective genitives (cp. 62 n.).

661. ἀρπάζομαι. For this use of the middle, cp. 639.

662. Another specimen of the δικανικά ῥημάτια in which Euripides indulges (cp. 181 f.). Menelaus here addresses himself to the possible succession of Andromache's children, a possibility considered and repudiated by Andromache (200 f.).

666. Ἑλλησιν. For the dat., cp. 324 n. The gen. is more usual (cp. 374). εἶτα. For this ironical use, see 218 n.

667. τὰ μὴ δίκαια. The injustice (to the Greek mind) consisted in barbarians usurping a Greek throne.

668-677. The grammar and argument of these lines are so confused that they may be the work of some early interpolator. They are however quoted by authorities dating from the fifth century A.D.

668. **κάκεινο** refers (like *illud*) to what follows. If the ordinary reading and punctuation are adopted (viz. a colon after *ἄθρησον*), we have a *nom. pendens* instead of a *gen. absolute* in *σὺ ... δους*. But perhaps it is better with Paley to put a comma after *ἄθρησον* and make the *εἰ*-clause depend upon that word. A further improvement would be made by reading *ἢ δ' ἔπασχε* for *εἴτ' ἔπασχε*. Tr. 'come then consider this as well, whether thou wouldst sit still, if thou hadst given thy daughter to one of the citizens and she were suffering thus'.

670. **κάθησο**. *καθήμην* is used as well as *ἐκαθήμην* for the imp. of *κάθημαι*.

671. For the two accusatives after *λάσκειν*, cp. *λέγειν τινά τι*. **ἀναγκαίους** = 'those bound by ties of kinship'. Cp. Lat. *necessarii*, and *Alc.* 533, *ὀθνεῖος, ἄλλως δ' ἦν ἀναγκαῖα δόμοις*.

672. **καὶ μήν**. Cp. 81 n. 'And again equal rights have both a husband and a wife; a wife, I mean, wronged by her husband, and likewise a husband who has an unfaithful wife in the house'. The sense is clear, though the construction is confused. He means that both have an equally strong case (as we say), but while the man is able to defend himself, the woman depends on her relatives for protection.

674. **μωραίνουσαν**, of illicit love. Cp. *μωρία* in *Ion* 545, (*μωρία γε τοῦ νέου*), and *ἀμαθία* in 170 (see n.).

676. 'But for her matters lie in the hands of parents and friends'. For this use of *ἐν*, cp. 409 n.: *O. T.* 314, *ἐν σοὶ γὰρ ἐσμεν* ('we depend on thee').

677. **οὔκουν**. See App. on Particles.

678. **γέρων γέρων εἰ**. For the repetition, cp. 245 n.

679. **λέγων** here = 'speaking of'. Cp. *Alc.* 259, *πικρὰν τήνδε μοι ναυκληρίαν | ἔλεξας*.

680. The uxoriousness of Men. is further brought out by this far-fetched attempt to whitewash Helen in answer to Peleus' attack on her (602 f., 626). **ἐμόχθησε** recalls the Homeric *τίσασθαι Ἑλλήνης ὀρμήματά τε στοναχὰς τε* (*Il.* 2. 356).

681. Paley aptly quotes Thuc. 1. 3, *πρὸ γὰρ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἢ Ἑλλάς*.

682. **ὄντες**. The subject is *Ἕλληνες* supplied from *Ἑλλάδα*.

683. **ὀμιλία**, 'intercourse'.

685. He here rebuts the charge made by Peleus in 627 f.

686. **μὴ κτανεῖν**. Cp. 338 n.: *Hipp.* 658, *οἶκ' ἄν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξειπεῖν πατρί*.

687. Phocus was slain by Peleus and Telamon his half-brothers (see *Class. Dict.*). Cp. the lines of Alcmaeon quoted by Schol., ἔνθα μὲν ἀντίθεος Τελαμών τροχοεἶδεϊ δίσκῳ | πλῆξε κάρη, Πηλεὺς δὲ θοῶς ἐνὶ χειρὶ τινάξας | ἄξινῆν εὐχαλκον ἐπεπλήγει μέσα νῶτα.

688. ταῦτα, adverbial acc. ἐπήλθον = 'attacked'. Cp. *Iph. A.* 349, ταῦτα μὲν σε πρῶτ' ἐπήλθον, ἵνα σε πρῶτ' ἠῦρον κακόν. For a different sense, see 300. εὖ φρονῶν, 'with kind intent'. See 330 n., 700 n., for other meanings.

689. γλωσσαλγίαν (lit. 'tongue-ache') = 'wordiness'. Cp. *Med.* 525, τὴν σὴν στόμαργον, ᾧ γέναι, γλωσσαλγίαν. The sense is, 'If you still show quick temper, you will have the trouble of further talking, and I shall get the credit of my foresight in dealing with Andromache'.

691. ἥδη, 'at once'. Cp. *Soph. Tr.* 624, στείχοις ἂν ἥδη: *Ar. Ran.* 527, οὐ τάχ' ἄλλ' ἥδη. The Chorus again plays the part of mediator (see 141 n.).

693-726. *Peleus again returns to the charge, inveighing against the custom of giving all the glory of success in war to the commander, when the brunt of the toil has fallen on the common soldier. Men. and his brother, like all commanders, are puffed up with others' labours. He warns Men. not to side with his daughter, or else Neoptolemus will expel her. Turning to Andromache, he looses her bonds, protesting against the outrage done to her, and promising to protect mother and son.*

These lines, with their democratic view of military success, are undoubtedly an attack on Nicias and the war-party of which he was the leader.

693. καθ' Ἑλλάδα. Cp. 484 n.

694. ὅταν ... στήσῃ, ... ἡγούνται, a present *general* condition. Cp. 209 n.

τροπαία πολ., 'trophies over the enemy'. Cp. 763, τροπαίων αὐτοῦ στήσομαι. The rule laid down by Paley that στήσαι τροπαίων is said of the *army*, στήσασθαι of the *general*, is not borne out by the examples.

698. 'Doing no more work than one, has more credit'. For λόγον, cp. 591.

699. σεμνοί, 'haughty, pompous'. ἐν ἀρχαῖς, 'in office'. Cp. 1097.

700. 'Have higher thoughts (are more puffed up) than the populace, being but nobodies'. Cp. 1008; *Her.* 933, μεῖζον τῆς δίκης φρονῶν πολὺν ('having far higher thoughts than one

ought'). For other meanings of *φρονεῖν*, cp. 330 n., 688 n. οὐδένας. Cp. 50 n. μηδεῖς is used in the same way. Cp. Soph. *Aj.* 1114, οὐ γὰρ ἤξιον τοῦς μηδένας.

701. οἱ δέ, viz. the 'ten thousand others' of 697. μυρίῳ, dat. of the 'measure of difference', cp. μακρῶ (691); Plato, *Rep.* 520 c, μυρίῳ βελτίων.

702. 'Supposing daring were to be added to them and purpose withal'. The argument is poor. Even granting that the army taken collectively is wiser than the individual commander, and has the other qualities named in the text. the need for a leader still remains, for the army cannot lead itself. Note the irregular condition, an apodosis with pres. ind. being joined to a protasis in the opt. (indicating a remote supposition). Cp. 770; Plato, *Arrol.* iv. τοῦτό γε μοι δοκεῖ καλὸν εἶναι, εἴ τις οἶός τ' εἴη παιδεύειν ἀνθρώπους.

βούλησις, not 'judgment' (Paley), but 'will,' 'purpose'. Cp. *H. F.* 1305, ἔπραξε γὰρ βούλησιν ἢν ἐβούλετο.

703. For καὶ ... τε, see 59 n. ἐξωγκωμένοι, cp. 320 n.

704. Τροία, *instrumental* dat. after ἐξωγκωμένοι.

705. He still harps on this democratic argument. But the converse is equally true. If the commander cannot do without the 'labours of others'; they cannot dispense with him.

706, 7. With μείζω, tr. 'And I shall teach thee never to count Paris of Ida a greater foe than Peleus', viz. 'If you do not go, you will find me as great an enemy as Paris'. With ἥσσω (the reading of most mss.), tr. 'I shall teach never to count Paris less of a foe than P.', i.e. but rather the reverse, to count Peleus more of a foe.

Ἰδαῖον, a ref. to Mt. Ida as the scene of the judgment of Paris (see 275 f.).

708. For this vivid future condition cp. 314 n. φθείρεσθαι, like ἔρρειν (see 830, 1223) is used in a bad sense, especially in Comedy. Cp. *Ar. Ach.* 460, φθείρου λαβῶν τόδε (= 'take it and be hanged').

709. ὄδε, Neoptolemus.

710. δι' οἴκων = 'through and out of the house', a common Homeric use of διὰ. Cp. Soph. *O. C.* 1250, 1, δι' ὄμματος | ἀστακτὶ λείβων δάκρυον. κόμης: see 399 [402] n.

711. μόσχος (cp. 621 n.) is used of Polyxena in *Hec.* 526, σκίρτημα μόσχου σῆς καθέξοντες χερσίν.

712. τίκτοντας ἄλλους, masc. (1) because the sentiment is general, (2) in obedience to the rule given in 357 n.

713. τὸ κείνης, 'her lot', cp. 235 n. For *δυστυχεῖν* in this connection cp. 420, *δυστυχῶν δ' εὐδαιμονεῖ* and its opposite *εὐτυχεῖν* (*Ion* 699).

714. For the sentiment, see 360 n. For the construction and the *pleonasm*, see 459 n., 612 n.

715. φθείρεσθε: see 708 n. τῆσδε, *Andromache*. For the simple gen. in *local* sense, cp. 1061, ἄγων χθονός. ὡς ἄν (with a final subj.) appears to be used chiefly after imperatives in Tragedy; but see 1253.

717. He addresses *Andromache*.

718. στροφίδας = βρόχοι (of 503, 556). ἐξανήσομαι, 'will myself unloose'.

719. He turns to Men. and points to *Andromache's* hands galled by the cords.

720. ἤλπιζες (with pres. inf.) = 'think' (not 'hope'). Cp. *Aesch. Theb.* 76, ξυνὰ δ' ἐλπίζω λέγειν ('methinks I speak for the common weal').

721. ἀμυνάθοιτο. For this form in *-αθεῖν* (apparently strong aorist), cp. *εἰργαθεῖν, εἰκαθεῖν, διωκαθεῖν*. The middle forms are rarer.

722. βρέφος, *Molossus*.

723. δέσμα, cp. 577 n.

724. μέγαν ... ἐχθρόν, *proleptic* use. Cp. 114 n.

725. 'But if spear-won glory and the battle's strife were wanting to you Spartans, in all else be certain that ye are better than none'. In other words, the Spartans, stripped of their martial reputation, are not a whit better than other people. *δορός ... δόξα καὶ μάχης ἀγών* form one compound idea (*hendiadys*) for 'glory won by the spear in the battle's strife'. Cp. 281 n.

726. This verdict on the Spartans resembles that passed on them by the Corinthian envoys in *Thuc.* 1. 70. μηδενὸς βελτίονες (by 'litotes'), for 'inferior to all'. Cp. 81, 86.

727. ἀνειμένον, 'wild', 'unrestrained'. As *πέπλοις ἀνειμένοις* (598) = 'with robes unconfined', so here *ἀνειμένος* is applied to character. Cp. *Soph. Ant.* 579, *μηδ' ἀνειμένας εἶν* (of women). There is no need (with Paley) to supply *εἰς ὄξυθυμίαν* from the next line. *χρῆμα*, 'A wild thing by nature is man in his nonage'. Cp. *Theocr.* 15. 8, *σοφὸν τοι χρῆμ' ὄνθρωπος*. The use in 181 and 957 (see notes) is different. *πρεσβυτῶν*. The Attic usage seems to be as follows: *πρεσβύτης* (or in poetry *πρέσβυς*, as in 750, 763) = 'old man', *πρεσβῦται* = 'old men', *πρεσβευτής* = 'ambassador', *πρέσβεις* = 'ambassadors'.

728. **δυσφύλακτον**, 'hard to guard against'. Cp. meaning of *φυλακτέα* (63 n.); *Phoen.* 924, **δυσφύλακτ' αἰτεῖ κακά** ('troubles hard to guard against').

729. *Final speech of Menelaus, who now gives in to Peleus, and under the pretext of being obliged to attack a city near Sparta, declares his intended departure. That matter finished, he will return and meet Peleus and his son. Meanwhile he will endure the abuse of an aged windbag like Peleus.*

προνωπής = (1) 'with head bowed', (cp. *Alc.* 186, *στείχει προνωπής*), (2) 'inclined' (as here). Cp. *προπετής*, which has similar meanings.

φέρει. Cp. 392 n. Tr. 'All too readily dost thou rush into abuse'.

730. **πρὸς βίαν μὲν ...** is answered by **παρὼν δὲ τοὺς παρόντας κ.τ.λ.** (738).

ἐς Φθίαν μολών, viz. as a stranger here. Men. skilfully covers his retreat under cover of a refusal to do violence (see 918).

731. **οὔτ' οὖν**. See 329 n.

732. **καὶ νῦν μὲν** is answered by **ὅταν δὲ τάκεῖ θῶ** (737).

734. **τις**. For the repetition cp. *Ar. Ach.* 569, **εἶτε τις ἐστὶ ταξίαρχός τις κ.τ.λ.** For the political significance of this allusion to Argos, and the light it throws on to the date of the play, see Introduction § 5.

προ τοῦ, 'before this', a survival of the *deictic* (demonstrative) use of the article. Cp. the phrase **ἐν τοῖς πρώτοις** ('first among *them*').

735. **ἐπέξελεθῆν**, the regular prose word for 'taking the field against an enemy' (*Thuc.* 3. 26 etc.).

736. **χῦποχείριον**. The crasis with *υ* is extremely rare. Cp. *Hel.* 1024 (*χικετεύετε*).

737. **θῶ**. For the middle cp. 378, 9.

738. **ἤξω**, 'I shall return'. Tr. 'And when I am present with son-in-law present face to face, I shall give and take instruction'. **γαμβρούς** may = 'connections by marriage' (see 359 n.). But that here (sing. being used for plur. as in 375) it = 'son-in-law' (as in 641 it = 'father-in-law'), is shown by **κολάζη** (740) and the singular verbs which follow.

739. **διδάξομαι**, mid. fut. with passive meaning.

740. Tr. 'And if he chastise A. and be reasonable for the future, a reasonable return shall he receive at my hands; but if he gives way to wrath, he shall gain my wrath: in fine the treatment he receives in return shall be a fitting sequel to the treatment he gives'.

κολάζη, *sc.* Neoptolemus. See 358, 9 (with n.).

741. σῶφρων, by putting away Andromache and cleaving to one wife. Some take Andromache as the subject of ἡ σῶφρων: but a new subject would have to be clearly specified. καθ' ἡμᾶς. The prose phrase is τὸ καθ' ἡμᾶς (= 'as far as concerns us').

ἀντιλήψεται with σῶφρονα (acc. neut. plur.). Cp. Thuc. 3. 58, ἡδονὴν δόντας ἄλλοις κακίαν αὐτοῖς ἀντιλαβεῖν.

742. θυμουμένων, *sc.* ἡμῶν.

743. διάδοχα = 'succeeding'. Cp. 802, 3: 1200 (where διάδοχα is used as an adverb = 'in turns'). So the line = (lit.) 'deeds succeeding to deeds shall he receive in return'.

744. μύθους, perhaps used in a bad sense ('babblings') as opp. to λόγους (739).

745. ἀντίστοιχος (from ἀντι- and στοῖχος, 'a row') = lit. 'standing in opposite rows'. So here of the shadow that 'is opposite to', 'corresponds to,' or 'is the counterpart of', the reality. Cp. Dion. Hal. *de Rhet.* 9. 7, ἀντίστοιχα λέγων τούτοισι. [Cp. the classification of the elements in Aristotle by which *air* and *fire*, *water* and *earth* are σύστοιχα ('co-ordinate'), but *water* and *fire*, *air* and *earth* are ἀντίστοιχα.] Riske's emendation σκιᾶ γὰρ ἀντίστοιχος ὢν (= 'being opposite to a shadow') gives a sense contrary to that which is required.

σκιᾶ. Paley aptly cp. *Fr.* 512, τί δ' ἄλλο; φωνὴ καὶ σκιᾶ γέρων ἀνὴρ.

746. οὐδέν. This negative (not to be translated) echoes the negative idea in ἀδύνατος, as though οὐ δύνατος had preceded. (Cp. *Hdt.* 3. 82, ἀδύνατα μὴ οὐ κακότητα γενέσθαι, and the similar use of negatives after verbs of *hindering* (see 338 n.).

οὐδὲν ἄλλο, *sc.* ὄρᾶν. Cp. the similar *ellipse* in the interrogative combination ἄλλο τι ἤ; e.g. *Hdt.* 2. 14, ἄλλο τι [*sc.* πείσονται] ἢ πεινήσουσι;

747. He here addresses Molossus. Cp. 551.

748. χείματος, used metaphorically. Cp. 891 (of Orestes), ὦ ναυτίλοισι χείματος λιμὴν φανεῖς; *Aesch. Ag.* 900 (of Agamemnon), κάλλιστον ἦμαρ εἰσιδεῖν ἐκ χείματος.

750-765. *Andromache invokes blessings on Peleus, but fears Menelaus and his band may attack her unawares. Peleus reassures her, by pointing to his power and resources as ruler of Phthia, and to his recent victory over Menelaus.*

750. πρέσβυ. See 727 n. θεοί. See 14 n. δοῖεν εὖ, a formula of blessing. Cp. *Alc.* 1004, χαῖρ', ὦ πότνι, εὖ δὲ δοίης. καὶ τοῖσι σοῖς, an afterthought, for σώσαντι in the next line refers back to σοι.

752, 3. νῶν, 'crouching in ambush for us twain'. Cp. *Od.* 14. 474, ὑπὸ τεύχεσι πεπτηῶτες (of men in ambush). Elsewhere πτήσσειν = 'crouch in fear' (cp. 165).

753. οἶδε, *sc.* Men. and his party.

757. οὐ μὴ κ.τ.λ., 'Drag not in the craven speech of women'. οὐ μὴ is used (1) with the 2nd person of fut. ind. to express *prohibition*. Cp. *Hipp.* 606, οὐ μὴ προσοίσεις χεῖρα; (2) with 2nd aor. subj. to express *strong negation* (see Goodwin, *M.T.* 294 and App. II.).

758. κλάων. Cp. 577 n. ἄρα. Cp. 74 n.

759. οὔνεχ'. Cp. 408, 605 n. ἱππικῶ κ.τ.λ. In historical times the plains of Thessaly produced the best cavalry in Greece.

760. ὀπλιτῶν, the famous Myrmidones, who followed Achilles to Troy.

761. ὀρθοί, *sc.* not bowed down with age.

762. 'But as for such a man as that just one fixed glance of mine shall put him to rout', lit. 'But I having only gazed steadfastly at such a man shall set up my trophy over him'. ἀποβλέψας. See 246 n. 763. τροπαῖον. See 694 n.

764. γέρων (by *hyperbaton*) is drawn into the protasis = 'even an old man, if he be valiant, etc.' (a present *general* condition. See 209 n.).

765. 'For what boots it to be strong and lusty, if one is a coward?'

766-801. Third ΣΤΑΣΙΜΟΝ. 'What a blessing is noble birth, an honour through life, a help in trouble, and a glory after death! But injustice meets with its reward. Give me power to use justly in home and state. Now I can believe the exploits attributed to Peleus'.

This ode, both in subject and in treatment, recalls Pindar, who is never tired of praising good birth.

767, 8. πατέρων ... δόμων, *partitive* genitives after μέτοχος. The allusion is clearly to Hermione, who is fortunate in her birth and wealth, but (with Menelaus) culpable for using them unjustly against Hermione.

770. εἰ ... πόθοι ..., οὐ σπάνις [ἐστίν.] For this irregular condition, cp. 702 n.

771. εὐγενέταις. So at Athens nobles were called Εὐπατρίδαι.

772. Tr. 'Yea to those who are heralded forth as scions of goodly houses'—a reference to the custom (often mentioned

in Pindar) of announcing by herald the name and lineage of the victors at the games. Cp. *Tro.* 223 (of Sicily), ἀκοίῳ | καρύσσεισθαι στεφάνους ἀρετᾶς: *Fr.* 1, τίς ἔσθ' ὁ φύσας; τοῦ κεκέρυξαι πατρός;

774. λείψανα, 'what men of noble birth leave behind them' (viz. good name and good fame). For the opposite sentiment, cp. Shakespeare, *Julius Caesar*, "The evil that men do lives after them: | the good is oft interred with their bones". The notion of a fundamental connexion between goodness of family and moral goodness, which is so common in Greek writers, and especially in Pindar, seems to underlie the words of the Chorus.

775. 'And their prowess even after death shines clear'. For λάμπει thus used, cp. Aesch. *Ag.* 774, δίκαια δὲ λάμπει κ.τ.λ.

778. 'Tis better not to have an ignoble victory than with envy and power to pervert justice', viz. 'it is better to lose the victory if it is to be won by base means than to pervert justice by an invidious use of one's power'.

μή goes with ἔχειν = 'to lose'.

780. ξὺν φθόνῳ ... δυνάμει τε by *hendiadys* = 'by an invidious use of power'. Cp. 281 n.

781. αὐτίκα (= 'for the moment') is out of place. To match ἐν δὲ χρόνῳ it should have come first. τοῦτο, *sc.* the getting of victory by foul means.

783. ξηρόν, 'it withers away'. Cp. Plut. *Mor.* 85, πράγμασι ξηροῖς καὶ κατεψυγμένοις.

784. ἐγκέεται, 'is numbered among the reproaches of houses'. For a different sense, see 91 n.

785. ἦνεσα. See 421 n. φέρομαι, 'I am fain to win for myself' (*tentative pres.*, as in 193). Cp. *Hec.* 307, 8, ὅταν τις ἐσθλός ... | μηδὲν φέρηται τῶν κακίωνων πλέον.

787. 'To wield no power outside the range of justice in marriage bower and state'. Note μηδὲν δύνασθαι κράτος, a strange extension of the cognate acc. Cp. 336, and (with Paley) *Med.* 128, οὐδένα καιρὸν δύναται ('avails to no good purpose').

790. Αἰακίδα, Peleus.

791. πείθομαι, *sc.* after what I have seen in the strife between Peleus and Menelaus.

σὺν Λαπίθαισι, a race of Thessalian mountaineers, who were constantly at war with the Centaurs. They helped Peleus against the same foes.

792. δορί, no doubt the 'ashen spear of Pelion' (*Il.* 16. 140f.) given him by Chiron, the chief of the Centaurs. ὀμιλήσαι,

‘joined battle with’. Cp. *Il.* 19. 158, εἶτ’ ἄν πρῶτον ὁμιλήσωσι φάλαγγες.

793. **δορός**, ‘on Argo’s deck’. For **δορύ** (lit. = ‘plank’, and then used, *pars pro toto*, like *trabs.* = ‘ship’), cp. 593 n. : *Hel.* 1611, ἀναξ ἐς Ἑλλάδ’ εἶπεν εὐθύνειν δορύ.

794. ‘And that... thou didst pass out through Ocean’s clashing rocks into the inhospitable watery waste for a far-famed naval quest’. **ἄξενον**, the old name for the Euxine (afterwards adopted for *euphemism*). Cp. Ovid, ‘Euxinus qui nunc, *Axenus* ille fuit’. Here it is an adj. agreeing with **ἕγρᾶν** (see next note). **ἕγρᾶν**, *sc.* **θάλασσαν**. Cp. *Ar. Vesp.* 678, πολλὰ δ’ ἐφ’ **ἕγρᾶ** πιτιλείσας. The acc. is used without a prep. to denote *motion to*. Cp. 3 n. **Ξυμπληγάδων** (gen. after **ἐκ-περᾶσαι**), legendary rocks at the mouth of the Euxine said to clash together and break up passing ships.

795. **ναυστολίαν**, the expedition after the golden fleece.

797. **Διὸς Ἴνις**, Hercules. The reference is to the expedition made by Hercules (with Telamon and Peleus) against Troy, because King Laomedon failed to give up the immortal horses he had promised him for saving Hesione. Cp. Horace, *Oid.* 3. 3. 21, “ex quo destituit deos | mercede pacta Laomedon”.

799. **κοινάν**, shared with Hercules.

800. **Εὐρώπαν**. See 3 n. **ἀφικέσθαι**, like **ἐκπερᾶσαι**, depends on **πείθομαι** (790).

802-1008. Fourth **ΕΠΕΙΣΟΔΙΟΝ**.

802-819. *Hermione’s nurse appears, and describes the frenzied condition of Hermione, and her attempts at suicide. She bids the Chorus come and dissuade her mistress.*

803. **διάδοχον**, with dat., as in 743.

804. **Ἑρμιόνην λέγω**, a favourite way of introducing an awkward proper name. Cp. *Phoen.* 987, ἧς πρῶτα μαστὸν εἶλκυσ’, **Ἰοκάστην λέγω**.

805. **συννοία**, ‘and also through remorse for the deed she has wrought’.

806. **οἶον κ.τ.λ.**, the Greek idiom for **ὅτι τοιοῦτο δέδρακεν ἔργον**. Cp. *Thuc.* 2. 41, ἀγανάκτησιν ἔχει, **ὑφ’ οἶων** κακοπαθεῖ (‘because he suffers injury from such people’).

808. **μάντι**, by crasis for **μὴ ἄντι**.

810. **κτέινασα**, ‘having tried to kill’. The *tentative* idea (see 193 n.) is found even in the aor. Cp. *Soph. Ai.* 1126, δίκαια γὰρ τόνδ’ εὐτυχεῖν **κτέιναντά** με ; (where no other sense is possible).

τούς. article used as relative. Cp. 107 n.; Aesch. *Ag.* 642, διπλῆ μάστιγι τὴν Ἄρης φιλεῖ.

811. ἀπαρτῆσαι. Cp. 412 n.

813. She attempted suicide by the sword or by the halter. Paley aptly cp. *Tr.* 1012, ποῦ δῆτ' ἐλήφθης ἢ βρόχους ἀρτωμένη | ἢ φάσγανον θήγους', ἃ γενναία γυνὴ | δράσειεν ἄν; ἔξαιρούμενοι, 'taking away' (not 'choosing').

815. μὲν οὖν. See 154 n.

820–824. *The Chorus hears shouts from within, and then sees Hermione rush from the house, pursued by the attendants.*

820. καὶ μὴν. Cp. 81 n.

821. ἐφ' οἷσιν = ἐπὶ τοῖτοισι ἅ. *Tr.* 'as touching these things announcing which thou did'st come'. Cp. *Hec.* 727, ἐλθοῦσ' ἐφ' οἷσπερ Ταλθύβιος ἠγγειλέ μοι. Note the emphatic position of σὺ.

824. πόθω θανεῖν. The omission of the art. with the inf. when it depends on a substantive is rare: cp. 28 n.

825–877. *Excited dialogue between the nurse and Hermione who rushes in tearing her hair and her cheeks. The nurse tries in vain to soothe her mistress, who tears off her snood, laments her crime, expresses her wish to die by any death rather than fall into her husband's hands. The nurse bids her put away her fear: for her husband will not repudiate her so lightly.*

Hermione's excited utterances are given in lyrical metres, while the more sober speeches of the nurse are in the ordinary Iambic verse.

826. σπαράγμα ... ἀμύγματα θήσομαι. For the periphrases, cp. *H. F.* 108, 9, ἀμφὶ βάκτροις | ἔρεισμα θέμενος (lit. 'making a leaning' = 'leaning'). κόμας, objective gen. ὀνύχων, subjective gen.

830. ἔρρ' αἰθέριον. Cp. 708 n., 1223. For αἰθέριος used as part of the predicate, cp. *Med.* 440, αἰθερία δ' ἀνέπτα ('flew up to heaven'): and see 515, ἰθ' ὑποχθόνιοι.

831. The sleeveless cloak (φᾶρος) had been drawn over her head as a sign of grief, and the removal of it left her bosom bare. Cp. *Supp.* 286, 7, μῆτερ, τί κλάεις λέπτ' ἐπ' ὀμμάτων φάρη | βάλλουσα τῶν σῶν; σύνδησαι, sc. with a brooch (περόνη).

835. ἀμφιφανῆ. Cp. 89, περίβλεπτος. For δρᾶν with two accusatives, see 239.

836. ῥάψασα. Cp. 447 (μηχανόρραφοι), 911. συγγάμω. See 182 n.

838. κατὰ ... στένω, by *tnesis*. Cp. 115. μὲν οὖν, used in replies as a strong affirmation, 'Yes indeed'. Cp. Plato, *Theaet.* 158 D, πάνυ μὲν οὖν. For other meanings, see 154 n.

839. ἀνθρώποις, 'in the eyes of all men'. For the dat., cp. 500.

841. She speaks to the servant who has taken the sword from her.

842. For the repetition, see 245 n.

843, 4. ἴν' ἀνταίαν κ.τ.λ., 'that I may press a blow right home'. Cp. Soph. *Ant.* 1308, τί μ' οὐκ ἀνταίαν ἐπαισέν τις ... ;

845. 'But what if I were to let thee go thus distraught, that thou mightest kill thyself'—a case of *aposiopesis*, the apodosis being suppressed.

ὡς θάνοις (for ὡς ἂν θάνῃς) by assimilation to ἀφείην. Cp. Mimnermus, l. 2, τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι.

846. οἴμοι πότμου. For this gen. of *cause*, see 401 [394] n.

848. ἀερόθῳ, *deliberative subj.* Cp. 859, 860. 'Where am I to soar aloft to rocky heights or on the sea or amid the mountain forest?' She wants to throw herself from sea cliffs or mountain crags.

851. ταῦτα, *cognate acc.* Cp. 133, 4 n.

852. 'Come to all men soon or late'. ἢ τότε' ... ἢ τότε, 'at one time or another'. So Aesch. *Ag.* 764-6, φιλεῖ δὲ τίκτειν ὕβρις μὲν παλαιὰ ... ὕβριν τότε' ἢ ποθ'. ἦλθον, *gnomic aor.* See 320 n.

854. 'Thou hast left me, O my father, on the shore all forlorn without sea-dipped oar (to save me)'. The ὥσει given by the mss. is probably a gloss incorporated into the text. Andr. here compares herself to one, who (like Ariadne at Naxos) has been left on a lonely shore and has no boat to convey her away. κώπας, probably used *pars pro toto* (cp. 793 n.).

856. The ms. reading in this line furnishes a good example of the methods of the ancient copyist. After ὀλεῖ μ' ὀλεῖ με come the words δηλαδὴ πόσις, which are clearly a marginal gloss, giving the subject of ὀλεῖ (cp. 476 n.).

859. τίνος depends on *ικέτις*. ὄρμαθῳ (and προσπέσω, 860). Cp. 848 n.

861. Φθιάδος ἐκ γὰς. The words require a verb of motion, e.g. ἀρθέην instead of εἶθ' εἶην. Tr. 'Oh that from Phthia's land, I might sail like dark-winged bird or that pine-built bark, the first oared craft that passed the dark-blue cliffs'. Cp. *Psalm* 55. 6, "Oh that I had wings like a dove! For then

would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness". *κυανόπτερος*, like Procne, who was changed into a blue-winged swallow. Cp. Simonides, 21.

864. *σκάφος*, the Argo, which was the first ship to pass through the Symplegades unscathed.

Κυανέας ἀκτάς = the Symplegades (see 794), which were also called *Κυανέαι*. *ἀκτάς*, usually = rocky coasts: here = of rocky cliffs: in 1017 of the banks of the river Simoeis.

ἀ . πλάτα. The relative is attracted from the gender of *σκάφος* to that of *πλάτα*. Cp. Xen. *Apol.* 3, οὐδὲν ἄδικον διαγεγένηται ἀδικῶν, ἥνπερ νομίζω μελέτην εἶναι καλλίστην ἀπολογίας: Cic. *Phil.* 5. 14, "Pompeio patre, quod imperio P.R. lumen fuit". *πλάτα*, *rars pro toto*: like *δόρυ* (792), and *κάπη* (854).

866. *τὸ λίαν*. The Greeks enshrined their love of the 'golden mean' in the proverb *μηδὲν ἄγαν*. *ἐπήνεσα*. Cp. 421 n.

868. *ῥ*, cognate acc. Cp. 133, 4 n.

869. *ὦδε*, 'as you think' (see 856).

873. *ἔδνοισι*. Hermione had boasted of these (153: see 2 n.).

πόλεως, 'and member of a state exceeding prosperous'. οὐ μέσως, by *litotes* (see 81, 86).

875. *ἐκπεσεῖν*, used as passive of *ἐκβάλλω* (see 9 n. *θανόντα*).

877. It was not proper for a woman to appear alone in public. So in *Phoen.* (93) the Paedagogus goes on in front of Jocasta to reconnoitre, *μή τις πολιτῶν ἐν τρίβῳ φαντάζεται*: for (see *El.* 344) *γυναικί τοι|αἰσχρὸν μετ' ἀνδρῶν ἐστάναι νεανιῶν*.

879-919. *The Chorus announces the approach of a stranger, who proves to be Orestes in search of Hermione. She at once appeals to him for protection, telling her trouble, her plot, and the defeat of herself and Menelaus by Peleus.*

879. *καὶ μὴν*. See 81 n.

880. *βημάτων*, conj. for *δωμαίων*, which makes no sense.

881. *ἦ*. Cp. 249, 441.

883. *ἔγνωσ*. Cp. 421 n. *τίς δὲν κ.τ.λ.*, 'Who art thou that askest these questions?' The participle expresses the *main idea*. Cp. 420 n.

886. The oracle of Dodona was in Epirus, and the responses of the god were said to be given by the rustling of oak leaves (cp. Soph. *Tr.* 1165 f., *πρὸς τῆς πατρῴας καὶ πολυγλώσσου δρυός*).

887. Φθίαν. Cp. 3 n.

891. χείματος. Cp. 748 n.

892. πρὸς σὲ τῶνδε γουνάτων, *sc.* ἰκετεύω. For the ellipse of the verb and the position of the pronoun (by *hyperbaton*), cp. *Med.* 324, μὴ πρὸς σέ γονάτων: *Verg. Aen.* 4. 314, "per ego has lacrimas dextramque tuam te".

894. πράσσοντας. For the gender, cp. 357 n. στεμμέτων. Hermione is without the proper equipment of a suppliant, an olive branch, festooned with wreaths of laurel or of wool, which were sometimes worn on the head. Cp. *Soph. O. T.* 3, ἰκτηρίοις κλάδοισιν ἔξεστεμμένοι.

896. ζα. Cp. 183 n. μῶν. Cp. 82 n.

898. γε. See 242 n. τίκτει. Cp. 9 n. Τυνδαρίς. Helen was so called, because Tyndareus, her mother's husband, was her reputed father.

900. Phoebus was Orestes' patron god. According to *Paus.* 6. 24. 6, Apollo was worshipped as ἀκέσιος.

904. 'What then—save a love-trouble—could be trouble to a woman, if indeed children are not yet born?' μὴ, with part., has a conditional force. Cp. *Ar. Nub.* 792, ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν ('unless I learn to ply my tongue').

906. νοσοῦμεν, 'tis just in that that I am afflicted'. Cp. νόσον (220 with n.). ὑπηγάγου, 'thou hast led me on (to confess)'. Cp. 428 n.

907. εὐνήν. Cp. 469 n.

910. ἡμυνάμην, 'I acted in self-defence'. Cp. *Fr.* 556, τὸ μὲν γὰρ αἰτῶν σκαιόν, ἀλλ' ἀμύνεται ('is clumsy, but defends itself').

911. μῶν. Cp. 82 n. ἔρραψας. Cp. 836 n. οἶα δὴ γυνή, 'as a woman certainly does'. Cp. *Thuc.* 8. 84, οἶα δὴ ναῦται ('as sailors invariably do').

912. γε. Cp. 242 n. νοθαγενεῖ, *sc.* Molossus.

913. ἀφείλετο, either (1) 'or did some mischance deprive thee (of them)?' supplying αὐτοῖς; or (2) 'or did some mischance prevent thee (from killing)?', as ἀφαιρεῖσθαι is used with inf. in the sense of κωλύω. Cp. *Tro.* 1145, 6, τὸ δεσπότης τάχος | ἀφείλετ' αὐτὴν παῖδα μὴ δοῦναι τάφω.

914. τοὺς κακίονας σέβων, perhaps a covert hit at the Athenian habit of siding with the 'democrats', οἱ κακίονες, 'the worse side', being to Spartans a synonym for 'the democrats' (cp. similar uses of οἱ πονηροί, οἱ μοχθηροί). To

Orestes, the typical Peloponnesian, Peleus is like one of those Athenians, who τοὺς χείρους αἰροῦνται ἐν ταῖς πόλεσι ταῖς στασιαζούσαις (Xen. *Rep. Ath.* 3. 10).

918. αἰδοῖ γε, 'Yes; from respect for old age'.

919. ξυνῆκα. Cp. 421 n. τοῖς δεδρ., *causal dat.* (like αἰδοῖ, 918).

929-953. *Hermione pictures what her husband will do to her on his return, and asks Orestes to take her away. The blame belongs not to her, but to the wicked gossips who led her to attack Andromache, and brought sorrow to what might have been a happy home.*

920. ἔγνωσ. Cp. 883. τί δεῖ λέγειν; a formula used with regard to a disagreeable subject. Paley cp. Aesch. *Eum.* 826, κἀγὼ πέποιθα Ζηνί, καὶ τί δεῖ λέγειν; Cp. Lat. *quid plura?*

921. ἀλλά introduces an alternative to the death foretold in 920. Δία ὀμόγνιον, 'Zeus, protector of kindred' (Orestes and Hermione being first cousins). Cp. 603 n.: Soph. *O.C.* 1333, πρὸς θεῶν ὀμογνίων.

922. τῆσδε γῆς, gen. of *separation* after πέμψον. ὅποι προσωτάτω, 'in the farthest possible direction'. Cp. Xen. *Anab.* 6. 6. 1, ἀπήγοντο καὶ τοὺς οἰκέτας ... ὅπη ἐδύναντο προσωτάτω.

923. ὤσ. Cp. 255 n.

924. φθέγμ' ἔχοντες. So Iphigenia (*I.T.* 50) dreams that a pillar in her father's house took human shape and voice.

925. Φθιάς, adj.; note the accent (cp. 119 n.). εἰ δ' ἤξει ... κτενεῖ. For the *vivid fut.* condition, cp. 314 n. πάρος, before Orestes takes her away.

926. For the circumstances, see 50-52.

927. ἐπ' αἰσχίστοισιν, 'on the charge of foulest deeds'. Cp. 188 n.

928. νόθοισι λέκτροις, 'unlawful union' (almost = 'unlawful wife'). Cp. *Ion*, 545, ἦλλες ἐς νόθον τι λέκτρον; πρὸ τοῦ. See 734 n.

929. 'How then', one may say, 'camest thou to sin thus?' ἂν εἴποι τις, *potential opt.* (see 85 n.). The reading in the text is a correction of the ms. reading, πῶς οὖν τὰδ' ὡς εἴποι τις ἐξημάρτανες;—a very doubtful use of the optative without ἂν.

930. Euripides spoils the situation by indulging in one of his favourite attacks on gossiping women. Cp. 245 n., 269.

934. *μὰ τὴν ἀνασσαν*, *sc.* "Ἥραν, a woman's oath. Cp. *I.A.* 739. *μὰ τὴν ἀνασσαν Ἀργείαν θεάν. οὐκ ἄν κ.τ.λ.*, 'not in my house should she see the light and enjoy my lawful couch', *potential* use of the ind. with *ἄν* (see 85 n., 941); the *protasis* is not expressed, but implied in the words *ἐν γ' ἐμοῖς δόμοις*. For the trebled *ἄν*, see quotation in 77 n. *αὐγάς* here = 'rays of the sun', in 1180 = 'eyes'.

936. *Σειρήνων*, used metaphorically (with ref. to the story of Odysseus and the Sirens, see *Od.* 12. 39 f.). Cp. *Hor. Sat.* 2. 3. 14, "vitanda est improba Siren | *Desidia*"; *Aesch.* 86. 17.

937. *λαλημάτων*, abstract for concrete. Cp. 261 n.

939. *φυλάσσειν*. Cp. what Andromache says of her in 227 f. *ἔσων* (for *τούτων ἔσων*) depends on *πολὸς ὄλθος*.

940. *μὲν* is out of place (see 781 n.), and the second clause, though subordinate in sense, is not *grammatically* subordinate to *ἦ*.

941. Another example of the *potential* ind. with *ἄν* (cp. 935). The implied *protasis* is 'If I had not been foolish' (see 938, *ἐξηνεμώθη μωρία*).

942. *τοῖς ἐμοῖς*, after *ἡμιδούλους*.

943. 'But never, never—I will repeat it—ought married men, if they have sense, to allow women to pay visits to the wife at home'.

947. She explains her last words by giving examples. *κερδαίνουσα*, *tentative* present. Cp. 192 n.: *Med.* 369, *εἰ μὴ τι κερδαίνουσαν ἢ τεχνωμένην*. Tr. 'One helps to destroy the marriage-tie because she is fain to gain some end, another has sinned and would have (others) go astray with her, but many act thus from sheer lewdness'.

948. *συννοσεῖν*. Cp. 220 n., 906.

950. *νοσοῦσιν*. See 548 n.

951. The *κλῆθρον* (*κλειθρον*) was a bolt placed at the bottom of either fold of the door, which was pushed into a socket in the sill (*πυθμήν*). The *μόχλος* was a bar fastened right across the doors, fitting into sockets on either side.

954. *ἐφήκας*, 'Overmuch hast thou let loose thy tongue according to thy nature'. Cp. 364, *ἄγαν ἔλεξας, ὡς γυνή κ.τ.λ. τὸ ξύμφυτον* (1) = 'your nature' (so *τὰ σύμφυτα* = 'attributes' in Aristotle), or (2) = 'your sex' (*sc.* *γένος*).

955. *μὲν* is answered by *ἀλλά*. Cp. 147 n.

956. *κοσμοῦσα*, 'making the best of'. Cp. *Troad.* 981, quoted in 170 n.

957-1008. *Orestes likes a judicial attitude. He has only come after watching what she would do. Now he will take her away, if she agrees. She originally was his betrothed, but Menelaus had bargained her away and Neoptolemus would not give her up to a matricide. Now the tables are turned, and he is bound by the ties of kinship to help her. Hermione leaves the question of marriage to her father, and begs him to take her away at once. He calms her fears of Peleus and his son. His plot against the latter will soon remove him. He will fall a victim to Phoebus and Orestes.*

957. χρῆμα. See 181 n. 'A wise being was he who taught', etc. The saying was attributed to Phocylides.

958. τῶν ἐναντίων πάρα, 'from the opposing parties'.

959. The application of the proverb is not clear. Orestes has not heard both sides, he has only adopted a *waiting* attitude.

960. τὴν σὴν stands for σοῦ, which would be parallel to γυναικὸς Ἐκτορος. Cp. 62 n.

961. εἴτε ... εἴτε are used either *disjunctively* (= Lat. *sive ... sive*), or (as here) in indirect questions. Cp. Soph. *Aj.* 6, 7, ὅπως ἴδῃς | εἴτ' ἔνδον εἴτ' οὐκ ἔνδον.

963. ἀπηλλάχθαι, 'to be free once and for all'. See Goodwin, *M. T.* 110.

964. ἐπιστολάς. There is no previous mention of such in the play.

965. 'But intending to escort thee ... if thou should grant me, as thou dost grant me, speech'. The *apodosis* is here contained in a participle (πέμψων).

966. The story, here put in the mouth of Orestes, is given differently by other authorities (see *Dict. Ant.*).

970. εἰ πέρσοι, indirect discourse for εἰ πέρσει or εἰάν πέρσῃ after ὑπέσχετο, which suggests the proper *apodosis*, some inf. like δώσειν. Cp. Soph. *Phil.* 352, 3, χά λόγος καλὸς προσῆν | εἰ τὰπὶ Τροία πέργαμ' αἰρήσοιμ' ἰών; Liv. 31, 21, "Praetor aedem Diovi rouit, si eo die hostes *fudisset*".

972. τόν, Neoptolemus.

973. σοὺς γάμους, 'marriage with thee'. Cp. 62 n. λέγων, see 679.

974. δαίμον'. See 98 n. Tr. 'While from friends I may get a wife, from an alien race it were not easy, for I am an outcast from my house in the exile which now I undergo'.

975. ἂν γήμαιμι, potential opt. See 85 n. ἀπ' ἀνδρῶν φίλων. Cp. 1279, κἄτ' οὐ γαμεῖν δῆτ' ἔκ τε γεναίων χρεῶν;

976. φυγᾶς, cognate acc. See 133 n.

978. τὰς αἵματωπούς θεάς, the Furies. Cp. *Or.* 256, τὰς αἵματωπούς καὶ δρακοντώδεις κόρας.

979. ταπεινός. See 165 n. The 'troubles of the house' are those that arose from Clytaemnestra's treachery and her murder by Orestes.

980. For the repetition, see 245 n. ἐνειχόμεν, perhaps in its legal sense, 'I was liable to' (cp. ἔνοχος); so Plato, *Leigg.* 762 D, ἀρᾷ ἐνεχέσθω Διός.

στερηθείς. στερίσκειν and its derivatives always imply being deprived of one's rights.

982. περιπετεῖς τύχας, 'a reversal of fortunes'. Cp. *Hdt.* 8. 20, περιπετεῖα ἐποιήσαντο σφίσι αὐτοῖσι τὰ πρήγματα, and the technical meaning of περιπέτεια (= the sudden reversal of fortune on which a play like the *Oedipus Tyrannus* turns).

985. 'For kinship hath a strange power'. Cp. *Aesch. P. V.* 39, τὸ ξυγγενές τοι δεινὸν ἢ θ' ὁμιλία.

986. οἰκείου, 'of the same house'. For οὐκ ... οὐδέν, cp. 100 n.

987. μέν is followed by ἀλλά. Cp. 147 n.

991. The first half of the line is wanting in the mss. and has been supplied by conjecture. ἐξερημοῦσαν. Cp. 314 n.

993. θαρσεῖν = μὴ φοβεῖσθαι and takes the acc. Cp. *Xen. Anab.* 3. 2. 20, εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε κ.τ.λ.

994. For the arrangement (*antiptosis*), cp. 101 n.

995. αὐτῶ, dat. *incommodi*. μηχανή ... βρόχοις, an allusion to the stake-nets (ἀρκύστατα) set on posts to enclose wild animals. For the metaphor, cp. *Or.* 1420 (of Orestes entangling and murdering Clytaemnestra), ἐς ἀρκυστάταν | μηχανὰν ἐμπλέκειν: *Aesch. Ag.* 1382, ἄπειρον ἀμφίβληστρον, ὡσπερ ἰχθύων, | περιστιχίζω (of Clytaemnestra murdering Agamemnon).

996. φόνου goes with μηχανή. So *Phoen.* 890, μηχανή σωτηρίας.

997. πρὸς τῆσδε χειρός, used because ἔστηκεν is virtually passive (= 'has been set'). Cp. 9 n.

998. τελουμένων, sc. τῶν πραγμάτων. For the *ellipse*, cp. *Xen. An.* 3. 2. 10, οὕτω δ' ἐχόντων. His words indicate a plot to murder Neoptolemus at Delphi. The cliffs of Delphi were to ring with his groans. So in *O. T.* 1089 f., the Chorus prophesies that Cethaeron shall know of Oedipus' downfall.

999. μητροφόντης. He takes up the taunt of 977.

1001. I have adopted Paley's reading, which only involves two slight alterations, because the ms. reading *δείξει γαμῖν σφε μηδέν ὧν ἐχρῆν ἐμέ* is unintelligible. Tr. 'shall show that no one is to wed thee, whom I ought to have wedded'. For *δείξει*, cp. 706 n.

1002. *πικρῶς*, 'to his cost'. Cp. *Hell.* 448, *πικροὺς ἂν οἶμαι γ' ἀγγελεῖν τοὺς σοὺς λόγους*. *πατρὸς φόνιον δίκην* (for *πατρὸς φόνου δίκην*) = 'satisfaction for his father's death' (see 51 f.). Cp. *Med.* 1390, *φονία Δίκη* (= 'retribution for murder'). *αἰτήσει*. The fut. must not be pressed. It seems to contradict the statement of Andromache (51 f.) that Neoptolemus had gone to *make amends* for his *previous* demand. Here the fut. is used, not because the demand has still to be made, but because the punishment (implied by *πικρῶς*) has yet to fall.

1004. *δίκας*. See 51 n.

1005. *διαβολαῖς*. See 1090 f.

1007. *ἀναστροφήν* = 'ruin' (fr. *ἀναστρέφειν* = 'turn upside down'). Cp. *Psalms* 146. 9, "But the way of the wicked he *turneth upside down*". [At this point O. goes off to Delphi (see 1090), accompanied by Hermione (1063).]

1010-1046. Fourth ΣΤΑΣΙΜΟΝ. *Why did Phoebus and Poseidon, the builders of Troy, abandon it to destruction? Simois saw many bloody fights, and now Troy and its chiefs and temples are gone. Gone too is Agamemnon and his wife, murdered, as she murdered him, by their son. 'Tis beyond belief. Troy's widows suffered in Greece; but Greece too suffered at Troy.*

1010. Phoebus and Poseidon, having displeased Zeus, were condemned to serve Laomedon, the king of Troy, for whom they built the walls of that town. Cp. *Il.* 21. 442 f.; Pindar, *Ol.* 8. 31 f.: Hor. quoted in 797 n.

πάγον. Cp. 103, Ἰλίῳ αἰπεινᾷ. *κυανείαις*, an epithet applied to the sea, and so fitly applied to the horses of the sea-god. Cp. 864 n.

1011. *διφρεύων*. See Pindar, *Ol.* 8. 50, where Poseidon is said to have crossed the sea in his car in order to build the wall of Troy. *πέλαγος*. For acc. of 'space over which', cp. Soph. *Aj.* 845, ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν.

1012. 'Why have ye given over in dishonour to the god of war, master of the spear, that cunning artificer, the hand, and abandoned unhappy, unhappy Troy?'

ἄτιμον, *proleptic*. Cp. 114 n. *ὀργάναν* goes with *τεκτοσύνας* (= 'worker of handicraft'). *χέρα*. As in Soph. *Tr.* 602, a robe is *δῶρημα ... τῆς ἐμῆς χερσός* (= 'handiwork', cp. Lat.

manus), so here the 'hand that works' is used for the resultant *handiwork*—the walling of Troy. Ἐνυαλίω, the Homeric title for the war-god. Cp. *Il.* 2. 651, Ἐνυαλίω ἀνδρεϊφόντη.

1015. προσθέντες. For προσθεῖναι = 'to give over to punishment' (cp. Lat. *addicere.*), cp. *Barch.* 676, γυναιξὶ τόνδε τῇ δίκη προσθήσομεν.

1020. Σιμοεντίσιν. The two Trojan rivers, Simocis and Scamander, play important parts in the Trojan War.

1021. ἀστεφάνους, placed last for emphasis and used *predicatively*. Tr. 'and bloody contests among men set ye up, but not for victor's crowns'. The peaceful games of Phoebus, Apollo, and Poseidon at Delphi and the Isthmus have their crowns; but in the Trojan War no such prizes were given or taken: the prize, if any, was *death*.

1024. ἀπὸ ... φθίμενοι, by *tnesis*. Cp. 115 n. The lament recalls Vergil's "fuius Troes, fuit Ilium et ingens|Gloria Dardanidum" (*Aen.* 2. 325, 6).

1025. θεοῖσιν, dat. *commodi*.

1026. καπνῶ, dat. of accompaniment.

1027. παλάμαις. παλάμη, lit. = 'palm of the hand', then either 'strength of hand', or 'cunning of hand'. The latter meaning is more appropriate to Clytaemnestra's murder of her lord.

1029. ἐνάλλαξασα, 'having paid for murder by death' (lit. 'having exchanged murder for death').

1030. ἀπηύρα, sc. θάνατον, 'wou it at the hands of her son'. τέκνων, plur. for sing.

1031. ἐπιστράφη, 'turned against her'. Cp. Xen. *Cyn.* 10. 15 (of a wild boar), ἐπὶ τὸν ἐρεθίζοντα ὑπ' ὀργῆς ἐπιστρέψει ('will turn angrily on its assailant').

1032. μαντόσυνον. Orestes consulted the Delphian oracle, which confirmed him in his plot on his mother's life.

1033. The facts here recorded differ from the usual account, by which O. leaves the *Phocian* home of Strophius, where he spent his earlier years in refuge, to go to Delphi, and then proceeds to Argos to commit the murder. Tr. 'what time Agamemnon's son after speeding from Argos and setting foot in the sacred shrine slew her (*μυ*), and was his mother's murderer.

1034. κέλωρ = ἔκγονος, υἱός (Hesychius).

1035, κτάνεν, an able conjecture for the meaningless κτεάνων of the mss. ματρός φονεύς, *proleptic*. See 114 n.

1036. πῶς πείθομαι, 'How am I to believe?', viz. that thou, O Phoebus, gave this oracle. For the *deliberative* pres. ind., cp. *Catullus* l. 1, "Quoi dono lepidum novum libellum?"

1037. ἀγόρους, a lyrical form for ἀγοράς. To the confusion between these two forms is due the corruption in the ms. reading, πολλαὶ δ' ἂν Ἑλλανων ἀγοραὶ ἀχόρους (ἀγόρους), in which ἀγοραὶ is clearly a gloss on ἀγόρους.

1039. τεκέων, objective gen. after στοναχάς.

1040. ἔκ τ' ἔλειπον, by tmesis, cp. 1024. πρὸς ἄλλον κ.τ.λ., 'to go to another lord'.

1041. σοί, Andromache.

1046. σκηπτός, lit. 'thunderbolt', and then metaphorically of *pestilence* (as in Aesch. *Pers.* 715) or of *war* (as here). τὸν "Αἶδα φόνον, 'the bloodshed of Hades'. Cp. Soph. *O.C.* 1689, φόνιος Ἀΐδας.

1047-END. ΕΞΕΟΔΟΣ.

[Acc. to Aristotle, *Poet.* 12. 25 the 'exodus' is μέρος ὄλον τραγωδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέλος = 'all that part of a tragedy which is not succeeded by a song of the chorus'.]

1047-1069. *Peleus returning finds the rumour of Hermione's departure confirmed by the Chorus, and also learns of Orestes' plot against Neoptolemus. He at once despatches a messenger to the latter at Delphi.*

1050. φρούδη, without verb. See 73 n.

1051. He speaks generally, but refers to Neoptolemus, who is 'away from home' (ἐκδημος).

1052. ἐκπονεῖν. If τύχας = 'good fortunes', then tr. 'those at home are bound to work out the good fortunes of absent friends'. Cp. *Fr.* 729, πατρίδος ἐρῶντας ἐκπονεῖν σωτηρίαν. If τύχας = 'bad fortunes', then ἐκπονεῖν = 'toil to avert'. Cp. *H.F.* 580, τῶν δ' ἐμῶν τέκνων | οὐκ ἐκπονήσω θάνατον ;

1056. διαπέραινε, 'complete the whole tale, I pray'.

1057. πόσιν. For the order, see 101 n.

1058. μῶν. Cp. 82 n. 'What? in vengeance for her murderous plot against his child?' παιδός, objective gen.

1061. χθονός. Cp. 922 n.

1063. παιδός παιδί. Cp. 584. καταστάς, 'set in secret ambush'. κατ' ὄμμα, 'face to face' (cp. 1117).

1065. The Chorus had gleaned this much from Orestes' words (996-8). Δοξίου. Cp. 51 n.

1066. ἤδη. Cp. 691.

1067. ἑστίαν. The *ἑστία* (Lat. *vesta*) with its undying fire was an essential part of every Greek temple. Cp. 282 n.

1069. ἐχθρῶν ὑπο, after *καθθανεῖν* (passive of *ἀποκτείνειν*). Cp. 9 n.

1070–1165. Enter a messenger with the news of the murder of Orestes. Pelcus almost faints, but has strength to hear the tale, as given at length by the messenger.

1069. ὦμοι μοι. Cp. 183 n.

1071. δεσπότου. The messenger is clearly one of the personal attendants of Neoptolemus.

1073. παῖς παιδός. Cp. 584 n.

1074. τοιάσδε, with -οι- short, as in *ποιεῖν*. Cp. Aesch. *P.V.* 237, τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι.

1075. Δελφῶν, the 'mercenaries' mentioned by Orestes (999). Μυκ. ξένου, Orestes. It is not certain that he was present at the murder, though the responsibility was his (1242).

1077. οὐδέν εἶμι, 'I am lost'. Cf. Soph. *Phil.* 951, τί φῆς; σιωπᾶς· οὐδέν εἶμι· ὁ δὲ δύσμορος. ἀπωλόμην. See 74 n.

1078. φροῦδη. See 73 n. 'Gone is my voice, gone the power of my limbs'.

1079. εἰ καί, not = 'even though'. The *καί* belongs to *σοῖς φίλοις ἀμυναθεῖν*. Tr. 'if thou art fain even to help thy friends'. ἀμυναθεῖν. See 721 n.

1082. 'In what manner hast thou beset me—thy hapless victim!' The periphrasis of *ἔχω* with aor. part. is common in Tragedy. Cp. *Med.* 33, ὅς σφε νῦν ἀτιμάσας ἔχει.

1085. πέδον. For acc. without prep. cp. 3 n. Delphi was situated not on the plain, but on a plateau among the mountains (see 314 n.).

1086. Either 'three shining orbits of the sun we spent to the full, giving our eyes to sight-seeing', or 'three shining orbits ... gave we to sight-seeing, and sated our eyes therewith'. διεξόδους. Cp. Hdt. 2. 24, ἀπελαννόμενος ὁ ἥλιος ἐκ τῆς ἀρχαίης διεξόδου.

1087. θεά, 'sight-seeing'. Distinguish from *θεά* ('goddess'). ἐξεπίμπλαμεν. If it governs *διεξόδους*, cp. Soph. *Tr.* 253, ἐναντὸν ἐξέπλησεν ('he spent a full year'); if ὄμματα, cp. *Od.* 17. 603, θυμὸν πλήσασθαι.

1088. ἄρα, 'and this (our curiosity in sight-seeing) was, it seems, suspicious'. Cp. 418 n.

1089. κύκλους. Cp. Latin use of *circulus*; Xen. *Anab.* 5. 7. 2 (of a mutiny), καὶ σύλλογοι ἐγγίγοντο καὶ κύκλοι συνίσταντο. οἰκήτωρ θεοῦ. So Lucian *Phal.* 1 (of the *Delphians*) ἱεροὶ τέ ἐστε καὶ πάρεδροι τοῦ Πυθίου, καὶ μονοῦ σὺνοικοὶ καὶ ὁμωρόφιοι τοῦ θεοῦ.

1093. γύαλα, 'vaults'. So Hesychius, who explains as = θησαυροί, ταμεία. The word properly denotes 'a rounded hollow': so in plur. of the two rounded halves of the breastplate (θήρηξ), and in *I.A.* 1052, ἐν κρατήρων γύαλοις, of the 'rounded hollows of cups'. Applied to localities, it = 'hollow vales'. Cp. Aesch. *Supp.* 550, Λυδία τ' ἀγ γύαλα. This local meaning is rendered unsuitable here by the addition χρυσοῦ γέμοντα. The use in *Hel.* 188 gives us a clue: for there πέτρινα [μύχαρα] γύαλα can only mean 'rocky recessed caverns' (cp. Soph. *Phil.* 1081, κοίλας πέτρας γύαλον). It is never applied to any temple but that of Delphi (see *Ion* 76. 221, 233, 245; *Phoen.* 237), the common phrase being γύαλα Φοῖβον, θεοῦ, and its use is probably due to the fact that the ἄδυτον at Delphi was an *underground cavern*. The name may then have been extended to describe the whole temple. θησαυρούς, 'treasures' or 'treasuries'. The allusion is to the precious offerings (ἀναθήματα) dedicated to the god, and especially to the treasury, in which gold and silver were deposited as in a bank.

1094. παρόντα agrees with τοῦτον (1092). His 'previous mission' was to get satisfaction from Phoebus (see 52). Orestes spreads a report that Neoptolemus is at Delphi again for the same purpose. ἐφ' οἷσι. Cp. 236.

1096. ῥόθιον, 'uproar' (originally used of the surging of waves). Cp. Ar. *Eq.* 546 (of applause), αἶρεσθ' αὐτῷ πολὺ τὸ ῥόθιον: Soph. *Ant.* 259 (of angry tongues), λόγοι δ' ἐν ἀλλήλοισιν ἔρροθουν κακοί.

1097. ἀρχαί, abstract for concrete, = οἱ ἄρχοντες. Cp. τὰ τέλη (in the same sense), and see 261 n. ἐπληροῦντο, 'crowded together'. Cp. *I.T.* 306, πολλοὶ δ' ἐπληρώθημεν. There was a 'council house' in the sacred enclosure.

1098. So *Ion* was χρυσοφύλαξ at Delphi (*Ion* 54).

1099. ἐτάξαντο, 'had guards placed' (middle force). Cp. 639, 661; *Her.* 664, στρατὸν ... τάσσεται θ' ὄν ἦλθ' ἔχων.

1100. φυλλάδος, the δάφνη of 1115.

1101. παιδεύματα, 'nurslings of, reared on'. So 'fish' are called πόντου παιδεύματα (*Poet ar. Plut.* 2. 98 E).

1103. προξένοισι, officials at Delphi who entertained strangers (see *Ion* 551, 1039), and gave them necessary in-

formation and help. So in *Hel.* 146, Teucer says to Helen *σὸ πρόξενησον, ὡς τύχῳ μαντεύματων.* [Ordinarily a *πρόξενος* was a public guest, and corresponded to our "consul"—with one difference. While the "consul" generally belongs to the people he represents, the reverse was always the case with the *πρόξενος.*] *μάντεσιν.* These probably concerned themselves with the requests made to the god (see next line).

1105. *κατεύξώμεσθα.* The verb = (1) 'to pray earnestly' (as here), cp. *I. A.* 1186, *τί σοι κατεύξει τάγαθόν;* (2) 'to curse'; cp. *I. T.* 536, *μηδὲν κατεύχου. χάριν.* See 20 n.

1106 f. See 52 f.

1109. The answer given by Neoptolemus to the question, which was no doubt put publicly, must have provoked some popular expression of denial.

1110. The *ὡς* clause depends on *μῦθος.*

1111. *ἀνακτόρων κρηπίδος,* the steps which formed part of the basement of the temple. So of an altar, *H. F.* 984, *ἀμφὶ βωμῖαν | ἔπητξε κρηπίδ'.* For *ἀνακτόρων,* see 43 n.

1112. *πάρος χρηστηρίων,* 'in front of the oracular shrine' (cp. *Hdt.* 6. 19, where *χρ.* = *ἄδυτον*, as opposed to *ναός*), or 'before the sacrifice' (so the Schol. who says *πρὸ τῶν θυσιῶν*).

1113. *εὔξαιτο,* opt. because *ἔρχεται* is *historic pres.* *τυγχάνει.* For the omission of the participle, cp. *Soph. Aj.* 9, *ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει. ἐν ἐμπύροις, sc. ἱεροῖς,* 'burnt sacrifice', in which the omens were given by the signs of the fire, not by the signs of the victims (*ἡ δὲ ἐμπύρων μαντεία* as opp. to *ἱεροσκοπία*). Burnt offerings were necessary in order to gain access to the shrine; cp. *Ion* 228, *ἐπὶ δ' ἀσφάκτοις | μήλοισι δόμων μὴ πάρει' ἐς μυχόν.* They were supposed to show whether the god was willing to be approached or not.

1114. *τῷ, sc. Neoptolemus (dat. incommodi).* *ἀνθύφειστήκει,* Hermann's conj. for *ἄρ' ὑφειστήκει* of the mss. (*ἄρα* being impossible here). For *ὑποστήναι* in this sense, cp. *Xen. An.* 4. 1. 14, *ὑποστάντες ἐν στενωῷ οἱ στρατηγοὶ κ.τ.λ.*

1115. *δάφνη σκιασθείς.* under cover of the laurel bushes, which grew thick about Delphi. Cp. *Ion* 76, *ἀλλ' εἰς δαφνώδη γύαλα βῆσομαι τάδε. ὦν κ.τ.λ.* The plain rendering of these words, 'and of those (the band in ambush), Clytaemnestras' son was one, the scheming plotter of all this enterprise', is rejected by those who infer from Orestes' speech (993 f., esp. 1000) that the deed was to be done in his absence. But it is clear from 1074, 1075, 1242, that Orestes was present and had a hand in the murder (so *Verg. Aen.* 3. 332). If this be so, we must assume a good interval of time to elapse between

the *exit* of Orestes (1009) and the entrance of the messenger (1069). According to the other view the words = 'and of all these things C.'s son alone was the plotter' (τῶνδε being added by *pleonasm* to explain ὦν. See 650 n.).

1116. **μηχανόρραφος**. Cp. 447.

1117. **κατ' ὄμμα**, opp. to λάθρα (1119). Cp. 1063 n.

1119. **ἀτευχῆ**, viz. without shield; for ἐξέλκει (1121) shows that he had a sword.

1120. **χωρεῖ πρύμναν** (for χωρεῖ ἐπὶ πρύμναν) = 'draws back' (lit. 'backs water'). Cp. ἐπὶ πρύμνην κρούεσθαι, ἀνακρούεσθαι (used in this sense in Thuc.). **ἐς καιρόν**, lit. = 'at the right time', here = 'in a vital part'. Cp. *Il.* 4. 185, οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, and the phrase **καιρία πλήγη** (= 'a fatal blow').

1121. **ἐξέλκει** (*sc.* ξίφος), 'draws', as we say in English. Cp. Shakespeare, *Romeo and Juliet*, iii. 1. 178, "Ere I could *draw* to part them...". **παραστάδος**, gen. after κρεμαστά ('hanging from the temple's front'). Cp. Soph. *Ant.* 1221, κρεμαστήν ἀνχένος ('hanging by the neck'). παραστάδες (= Lat. *antae*) are "the square pillars which cover the ends of the walls in front of a temple" (see *Dict. Ant.*); so Hesychius who explains as = οἱ πρὸς τοῖς τοίχοις τεταμένοι κίονες. Here the sing. = the space between the παραστάδες. Arms and trophies were commonly hung up there.

1122. **πασσάλων**, gen. after καθαράσας.

1123. **πὶ βωμοῦ**, probably the altar in front of the ἄδυτον, at which he had been sacrificing (1113). **γοργός**. Cp. 458 n. **ιδεῖν**, *explanatory inf.* See 95 n.

1124. **βοᾷ**, here trans., 'shouts at'. Cp. *Tr.* 587, **βοᾷς τὸν παρ' Αἰδᾶ παῖδ' ἐμόν**.

1125. **εὐσεβεῖς ὁδοῦς**, 'on pious mission come' (cognate acc. after ἤκοντα). Cp. *Tr.* 235, πυκνὰς ... ὁδοῦς | ἐλθόντα κ.τ.λ.

1128. **ἀλλ' ἔβαλλον κ.τ.λ.**, a mixture of πέτρους ἔβαλλον ἐκ χειρῶν, and ἔβαλλον αὐτὸν πέτροις.

1129. **νιφάδι**, lit. of a snowstorm, here of a *shower of stones*. Cp. Aesch. *Fr.* 196, νεφέλην δ' ὑπερσχὸν νιφάδι γογγύλων πέτρων | κ.τ.λ. **σποδούμενος**, 'pelted'. So Aesch. *Ag.* 670, στρατοῦ καμόντος καὶ κακῶς σποδουμένου.

1130. **προύτεινε**. Cp. the phrase προβαλέσθαι τὰ ὄπλα (= 'to present arms for protection'). For τεύχη, see 1119 n.

1133. **μεσάγκυλ'** (from μέσος and ἀγκύλη), 'thonged javelins', so called because there was a looped thong (ἀγκύλη = Lat. *amentum*) in the middle of the javelin, by which it was hurled. ἀγκυλητά has the same sense in Aesch. *Fr.* 14.

ἔκλυτοι τ' ἀμφώβολοι. As πεμπώβολον = 'a five-pronged fork for sacrificial purposes' (*Il.* 1. 463, etc.), so ἀμφώβολος = a two-pronged fork, or else a fork sharpened at both ends. As Hesychius explains ἀμφώβoλα as αἱ διὰ σπλάγγων μαντεῖαι, the fork must have been used for dealing with the victim's entrails. ἔκλυτοι = lit. 'easy to loose', so perhaps 'light' (see L. and S.): but the meaning is uncertain.

1134. σφαγῆς ... βούποροι, 'ox-piercing knives'. So Soph. *Aj.* 815 (of a sword), ὁ μὲν σφαγεὺς ἔστηκεν.

1135. ἄν εἶδες, potential ind., cp. 935 n.; Livy 44. 34, "neminem totis mox castris quietum videres". δεινάς, for the emphatic position, cp. πικρῶς (1002). πυρρίχας. The π., wrongly derived from Pyrrhus (Neoptolemus), was a war dance of Doric invention. "Plato describes it as representing by rapid movements of the body the way in which missiles were avoided" (*Dict. Ant.*). φρουρεῖσθαι (like φυλάσσεσθαι, 1130) is used = 'to guard against' with acc. of object guarded against.

1138. κενώσας. κενῶν = (1) 'to empty' (opp. to πληροῦν), (2) 'to make empty by leaving', as here. Cp. *Bacch.* 730, λόχμην κενώσας. δεξιμήλον. Cp. 129 n. ἐσχάραν. ἐσχάρα and βωμός are sometimes distinguished (as in Soph. *Ant.* 1016), as *altare* and *ara* in Latin. In other places (as *Phoen.* 274, βώμοι γὰρ ἐσχάραι) ἐσχάρα appears to be a part of the βωμός, perhaps (as Paley says) the hollow top (θέναρ) which held the victim.

1139. τὸ Τρ. πήδ. The addition of the article shows that the ref. is to some famous leap handed down in the accounts of the Trojan War. The Schol. says it was Achilles' leap from his ship on to the Trojan shore.

1140. πελειάδες. So of the Bacchantes in *Bacch.* 1090, ἦξαν πελειάς ἀκυτητ' οὐχ ἦσσονες | ποδῶν ἔχουσαι.

1143. αὐτοὶ θ' ἰπ' αὐτῶν after ἐπιπτον, which is virtually pass. = 'were killed' (see 9 n.).

1144. εὐφήμοισι. Holy silence was enjoined in the sacred precincts; cp. *Ion* 98, στόμα τ' εὐφημον φρουρεῖτ' ἀγαθοί. For the *oxymoron*, cp. 27 n., 420 n.

1145. Orestes' prophecy as to the Delphian rock (998) is fulfilled. ἐν εὐδία, metaphorically, cp. *Aesch. Theb.* 795, πῶλις δ' ἐν εὐδία τε καὶ κλυδωνίου | πολλαῖσι πληγαῖς κ.τ.λ.

1147. ἀδύτων, the inner shrine from which the prophetess spoke. For πρὶν with ind. after a positive clause, see Goodwin *M.T.* 638: *Med.* 1173, ἀνωλόλυξε, πρὶν γ' ὄρα.

1149. ἔνθ', 'then' (demonstrative).

1151. Δελφοῦ π. ἄ., Machaereus (acc. to Schol. on *Or.* 1649).

1153, 4. Hector's body is treated in the same way (*Il.* 22. 371, οὐδ' ἄρα οἱ τις ἀνουτηγί γε παρέστη).

1156. δὴ emphasizes νεκρόν; cp. 1247: *Or.* 39, ἔκτον δὲ δὴ τόδ' ἡμῶν ('this is just the sixth day'). It was because he was dead that they cast his body out of the sacred precincts.

1157. θυοδόκων. So of Delphi, *Ion* 1549, οἰκῶν θυοδόκων.

1159. κατοιμῶσαι ... κλαῦσαι ... κοσμήσαι, explanatory infinitives; cp. 95 n. For the force of κατα- cp. 443, καταστένω.

1161. ποιαῦθ', after ἔδρασε (1163), which also takes a second objective acc., παιδ' Ἀχιλλέως. Cp. 239 n.

1163. δίκας. See 50-55.

1165. The satire in this and the preceding lines is in keeping with the poet's attitude elsewhere. Cp. esp. (with Paley) *Ion* 436 f., νουθετητέος δέ μοι | Φοῖβος, τί πάσχων παρθένους βία γάμων | προδίδωσι κ.τ.λ. The popular belief in the gods was at this time being undermined by the atheism of philosophy. παλαιὰ νέικη. The god had been accused of killing Achilles (cp. 1194, 1212). πῶς κ.τ.λ. The protasis is implied in οὖν. 'Then (if he did that) how could he be wise?' Cp. 1184, 5.

1169-1230. ΚΟΜΜΟΣ (lament carried on by a dialogue between Peleus and the Chorus. See n. on 501-544). *The bringing of the body of Neoptolemus on to the stage draws a flood of sympathy from the Chorus. The old man laments his forlorn estate, wishes his grandson had died at Troy, curses his marriage and the cruelty of Phoebus. The Chorus intersperses words of sympathy till a rustling of wings in the air announces the arrival of Thetis, to whom Pelcus has appealed.*

1166. καὶ μὴν. Cp. 81 n. φοράδην, 'carried on a bier'.

1167. δῶμα πελάζει, an unique example of the simple acc. after πελάζειν (see 3 n.). The usual construction is the dat. or acc. with preposition.

1170. σκύμνον. So in *Or.* 1213, Hermione is called σκύμνος ἀνοσίον πατρός.

1171. πῆμασι κύρσας looks like a gloss on κακοῖς. If so, αὐτός τε κακοῖς is a short verse (*monometer*) like λείπεται οἴκοις (1178).

1172. μοίρας, part. gen. after ἐν, 'hast lighted on one and the same fate'.

1173. ὦμοι ἐγώ. For the shortening of the diphthong, cp. 113 n., 1178.

1174. ἀμοῖς for ἐμοῖς. Cp. 581.

1176. ὦ πόλι, the city of Phthia (see 16 n.)

1178. λείπεται. See 113 n., 1173.

1179. παθέων. Cp. 401 [394].

1180. I have adopted Schmidt's reading for the ms. δὴ φιλὸν αὐγὰς βάλλων τέρψομαι; which does not harmonize with the corresponding line of the antistrophe (1193). ἰάλλειν is a good Epic and Tragic equivalent for βάλλειν

1182. Ἰλιῶ. Cp. 1178.

1183. For Simoeis, see 1020. This line (like its counterpart, 1196) is metrically irregular. We should have expected a *versus paroemiacus* (like 1172).

1184, 5. The *protasis* to the *apodoses* in these lines is contained in ἐκ τῶνδε (cp. 1165). 'As far as those circumstances would have allowed, etc.' The imperfects indicate *continuance in past time*. Cp. 308 n.

1185. τὸ σόν. Cp. 235, 257.

1186. γάμος, the marriage with Thetis from which Achilles sprang.

1187. ἀμάν. Cp. 581.

1189-1192. These lines are clearly corrupt. With the ms. ἐμόν changed to ἐμοί, they make tolerable sense. 'Would that Hermione's race, of ill-omen to me as touching children and house because of thy marriage, had never cast ruin upon thee, my son!'

1189. σῶν λεχέων. Cp. 1179.

1190. γένος Ἐρμιόνας, the Atridae to whom Peleus attributes the loss of Achilles and Neoptolemus (ἐς τέκνα) and the ruin of his house (δόμον).

1191. ἀμφιβαλέσθαι, middle for act. (See 110 n., and for the metaphor 294 n.).

1193. Supply ὄφελος from μήποτ' ὄφελε (1189, 1190).

1194. 'And on the charge of a fatal bout of archery hadst not ever fastened on Phoebus, a mortal on a god, the charge of shedding the blood of thy sire, a Zeus-born hero'. For ἐπί, cp. 188 n. τοξοσύνα, a ref. to Paris wounding Achilles in the heel with an arrow. Take πατρός closely with αἶμα.

1195. For διογενές in agreement with αἶμα instead of πατρός ('*hypallage*'), cp. 159 n. Achilles was not 'sprung from Zeus', but the epithet is given in Homer to all *kings* and *princes* irrespective of actual lineage.

1196. ἀνάψαι, used like προστιθέναι (219).

1199. κατάρξω. The usual phrase is κατάρχειν (κατάρχεσθαι) τί τιμι. So *Or.* 960, κατάρχομαι στεναγμόν ('I begin the strain of mourning'). But the cases are here reversed, and we have 'I will make a beginning of my dead master with lamentations, even with the dirge of the dead'. νόμῳ, either (1) 'custom' or (2) 'strain'. For (2) cp. *Soph. Fr.* 407, τοῦς "Αιδου νόμους.

1200. διάδοχα, used *adverbially*. Cp. 743 n.

1207. ἄπαιδα νοσφίσας, 'having bereft me so that I am childless'. ἄπαιδα, *proleptic*. Cp. 113 n.

1208. πρέσβυ. Cp. 727 n.

1211. For the repetition, see 245.

1212. διπλῶν, Achilles and Neoptolemus.

1217. ἐς "Αιδαν. For the *pregnant* use of the preposition, cp. 115 n.

1218. γάμοισι, his marriage with Thetis, which the gods 'blessed' by their presence (see Catullus, 64 *ff.*).

1220. κόμπων, viz. with regard to his union with a goddess and the blessing of the gods.

1221. ἀναστρέφει, 'dwelllest'. Cp. Latin *versari*, and the use of 'conversation' in the Bible. So *Tro.* 993, ἐν μὲν γὰρ Ἄργει μικρ' ἔχουσ' ἀνεστρέφου.

1223. ἔρρετω. Cp. 830.

1224. Νηρέως κόρη, Thetis in her 'darkling grottoes' under the waves.

1226. τί κεκίνηται; The Chorus is attracted by some 'commotion' in the air, and the goddess is discovered floating overhead. The actor was doubtless lowered by a crane from the wall at the back of the σκηνή.

1229. πορθμεύόμενος, 'ferrying through'. Cp. *I.A.* 6, τίς ποτ' ἄρ' ἀστήρ ὄδε πορθμεύει: and Vergil's *remigio alarum*.

1231-END. *Thetis appears to bring comfort to Peleus in his trouble. 'He is to go to Delphi to bury his son. Andromache is to marry Helenus, and Molossus to be the first of a line of kings in Epirus. Justice will thus be done to Peleus' line and to Troy. Peleus is to be made a god and to see Achilles, after he has buried Neoptolemus. Grief for the dead man is useless: he has but paid nature's debt'. Peleus replies, and the Chorus bring the play to an end by celebrating the inscrutable ways of the gods.*

1231. σῶν ('with thee') stands for σοῦ with objective meaning (cp. 62 n.).

1233. πρῶτα μὲν is answered by ὦν δ' οὔνεκ' (1238).

1234. παρήνεσα. Cp. 421 n.

1235. ἄκλαυτ', *proleptic* (see 1207), = 'not destined to be wept'.

1236. ἐκ σοῦ goes with τεκοῦσα.

1240. πορεύσας, transitive. ἐσχάραν. Cp. 1138 n.

1241. ὄνειδος, acc. *in apposition to the sentence* (see 103 n.).

1242. Ὀρεστέϊας χερός. Acc. to 1151 the actual deed was done by a Delphian; but Orestes was the prime mover (1116).

1243. Ἄνδρ. λέγω. Cp. 804 n.

1244. Μολοσσίαν γῆν, a part of Epirus. If the Molossi took their name from Andromache's son, Molossus, the poet is guilty of an anachronism.

1245. Helenus was a son of Priam and Hecuba, famous for his prophetic powers. At the fall of Troy, he fell to the share of Pyrrhus and went home with him. Acc. to Vergil he received Aeneas in his wanderings.

1247. δῆ. See 1156 n.

1248. ἄλλον δι' ἄλλον, 'one after the other'. Cp. Soph. *Phil.* 285, ὁ μὲν χρόνος δὴ διὰ χρόνου προύβαινέ μοι ('time after time sped on'). διαπερᾶν = lit. 'to pass through', but cannot mean 'to reign throughout' (as L. and S.), nor = διατελεῖν or διάγειν in the sense of 'continue'. Probably it conceals a corruption (διάδοχον or the like).

1251. καὶ γάρ. Cp. 463 n. τάκείνης, *sc.* of Troy.

1252. προθυμία or προμηθία, both readings being equally good.

1253. ὡς ἄν. See 715 n.

1254. This line (acc. to Schol.) was omitted in many copies.

1256. The first foot is a dactyl, not a tribrach: for the first *a-* in ἀθάνατος is scanned long in all metres (see Porson on *Med.* 139).

1258. ἤδη usually refers to the *immediate past*, here to the *future* (as in 1066 to the *present*).

1259. ξηρόν, a sign of his new divinity.

1261. So Pindar *Nem.* 4, 49, ἐν δ' εὐξείνῳ πελάγει φαεννὰν Ἀχιλεὺς νῆσον (έχει); *Iph. T.* 436, λευκὰν ἄκταν. Ἀχιλλῆος | δρόμους καλλισταδίους, | ἄξιμον κατὰ πόντον κ.τ.λ. The 'white

coast' was a long strip of sand off the mouth of the Borysthenes (Dnieper). It was called the playground of Achilles ('Ἀχιλλεῖος δρόμος: see Hdt. iv. 55, 76).

1262. **Εὐξείνου.** Cp. 794 n.

1264. **χθονί.** The dat. is regularly used with verbs like *κρύπτειν* and *θάπτειν*. Cp. Soph. *O.C.* 1546, *κρυφθῆναι χθονί*.

1265. **μυχόν.** See 2 n.

1266. **Σηπιάδος ... χοιράδος,** 'Cuttle Reef' (so called either because it was like a cuttlefish, or because it was haunted by cuttlefish), near Iolcus, and not far from Mt. Pelion, where (see 1278) Peleus and Thetis were married (afterwards famous as the place where the Persian fleet was wrecked: see Hdt. 7. 188).

1268. **κομιστήν** goes with *χορόν*.

1270. **τῶν τεθνηκότων,** Neoptolemus (see 375 n.).

1272. **ψῆφος,** viz. death. Cp. 496. *καθτανεῖν ὀφείλεται*. So *Alc.* 419, *ὡς πᾶσιν ἡμῖν καθτανεῖν ὀφείλεται*. Death is "owed" by us, is a debt we have to pay. Cp. the reverse idea in Hor. *A.P.* 63, "debemur morti nos"; and F. Quarles' *Emblems*, bk. ii., "The slender *debt to nature's* quickly paid, | Discharged, perchance, with greater ease than made".

1273. **συγκοιμήματα,** plur. for sing., cp. *ὦ φίλτατα* (= 'my darling'); also *abstract* for concrete. Cp. 261 n.

1277. **Πηλίου πτυχάς.** Cp. 1265, 6. For the construction, see 2 n.

1279-1283. This is the 'moral' to be drawn from the play; it is singularly out of place here.

1279. **ἐκ ... γενναίων,** viz. some one out of a good family. Cp. 975 n. The subject to *γαμεῖν* and *δοῦναι* is supplied by *ὅστις εὖ βουλευέται* (1280).

1280. **δοῦναι,** viz. in marriage.

1282. **ζᾶπλούτους.** ζα- is a prefix = 'very'. Cp. *ζάθεος, ζατρεφής, φερνάς*. Cp. 2 n.

1284. **πράξειαν,** viz. those who marry well and give in marriage well (1279, 80). For the *potential* opt. cp. 85 n.

1284-END. The usual Euripidean 'envoi' (see the end of the *Alcestis, Medea, and Bacchae*).

1284. **δαιμονίων,** 'divine interventions'. Cp. Thuc. 2. 64, *φέρειν χρῆ τὰ δαιμόνια*.

1286, 7. **ἔτελέσθη ... εὔρε,** *gnomic* aorists. Cp. 221 n.

APPENDIX ON PARTICLES USED IN THE ANDROMACHE.

ἀλλά, 'but' (*passim*).

ἀλλὰ ... γάρ, 'but ... for': for the ellipse, 264, ἀλλὰ γὰρ λόγους
| κρύψω.

ἀλλ' οὐδὲ ... μὴν, 'nay, nor ... indeed': 256, ἀλλ' οὐδ' ἐγὼ μὴν
πρόσθεν ἐκδώσω μέ σοι.

ἄρα, 'then' (simple inference): 74, ἀπωλόμην ἄρ' (also 275,
758, 781).

'then, it seems' (with imp.): 418, πᾶσι δ' ἀνθρώποις ἄρ' ἦν |
ψυχὴ τέκν' (also 1088).

ἀτάρ, 'but': 404, 883.

αὔ, 'again': 66, 188, 240, 868.

γάρ, 'for' (*passim*).

'no, for ...' (in dialogue): 77 n.

'why': 590, σὺ γὰρ μετ' ἀνδρῶν;

γε, 'at least' (*passim*) emphasizing

(1) a single word, 200, 220, 408, 459, 657, 909, 923,

(2) a phrase, 5, 236, 244, 762, 904, 934, 944,

(3) a whole sentence, *e.g.* a proverb: 184.

(in dialogue) = 'yes', 242, 247, 254, 438, 589, 898, 912, 914,
916, 918, 1063.

δέ, 'but' (*passim*).

'and' (*passim*).

δ' οὖν, 'well, then' (coming to the point): 258, σὺ δ' οὖν
κάταιθε.

(with condition) 'but supposing after all' (introducing
unwelcome supposition): 163, 338.

- δή**, 'now', 'verily,' 'you see', 'mark you' (emphasizing),
 with a single word, 510, 911, 1147, 1156, 1247.
 with a sentence, 235, 319, 594.
 with pronouns, 324.
 in suppositions, 333, *φέρε δή*: 334, *τέθνηκα δή*, ('supposing I am killed').
 in questions, 'pray': 262, 1180.
- δήτα** (like *δή*), 'verily': 88, 408, 513, 1279.
 in questions, 'then, pray': 84, 394, 443, 645.
 in answers: 88, *οὐ δήτα*: 442.
- εἶτα**, 'then' (of time): *passim*.
 'then' (inferential): 218, 339, 391, 600, 666, 910, 1279.
- ἦ** (interrogative): 437, 581, 881.
 (affirmative), 'verily': 275.
- ἦ .. γάρ**; 'what ...?' (indicating surprise): 249, *ἦ καὶ πρόσω γὰρ τῶν ἐμῶν ψεύσεις κακῶν*;
- ἦ καί**; 'what ...?' (emphatic question): 441.
- καὶ γάρ**, 'for' (stronger than *γάρ*).
καί emphasizes *γάρ*: 266.
καί emphasizes the word it precedes: 463, 515, 519.
- καὶ μήν**, 'and lo!' 'and, mark you',
 introduces a new subject: 81, 672, 820.
 introduces a new speaker: 494, 545, 879, 1166.
- καίτοι**, 'and yet' (adversative): 220, 662.
- μέν ... δέ**, in antithesis: *passim*. [For this *coordination*, when one of the clauses is really subordinate, see 461, 2.]
- μέν οὖν** (i.) (when the *μέν* is answered by *δέ*), 'so then': 154, 361, 815.
 (with the *δέ* clause suppressed), 554.
 (ii.) (in replies without *δέ*-clause), 'yes indeed': 837.
- μῶν** (= *μὴ οὖν*), 'then ...?' (interrogative): 896, 911, 1038.
- μῶν οὖν** (more emphatic than *μῶν*), 82.

οὐκουν, 'not then?' (in questions): 677.

'certainly not' (generally followed by γε): 236, 444.

οὖν, 'therefore' (*passim*).

in alternatives, in first (731), or second, clause.

ποτέ, 'ever' (*passim*).

in questions: 71, πόθεν ποτ' ;

που, 'methinks': 362, ἐν που δέδοικα..

τοι, 'mark you, surely'.

with pronouns: 56, ἐγώ τοι ...: 212.

with proverbs: 89, 636.

τάρα (= τοι ἄρα), 'verily': 781.

INDEX I.

[*N.B.*—The reference is to lines of the play. In nearly all cases one reference only is given, and in the note on this will be found collected other references in the play. For particles see the Appendix on Particles.]

- αἰρεῖν*, 290.
Ἄκτῆ λευκή, 1261.
ἀμαθία, 170.
ἀμφώβολος, 1133.
ἄν repeated, 77.
ἄνασσα, 934.
ἀναστρέφειν, 1007, 1221.
ἀντίστοιχος, 745.
ἀποβλέπειν, 246.
ἀπολαύειν, 543.
Ἄχελῶς, 167.
- βούλεσθαι* (= *μᾶλλον βούλ.*), 351.
- γαμβρός*, 359, 738.
γοργός, 458.
γύαλα, 1093.
γῦπες, 75.
- δαίμων*, 98.
διά (with gen. in reciprocal sense), 416.
διάδοχος, 743.
διπλοῦς, 403 [396].
- ἔδνα*, 2.
ἐγκεῖσθαι, 91.
εἰ (causal), 206.
- ἔκλυτοι*, 1133.
ἐκπιμπλάναι, 1087.
ἐκπονεῖν, 1052.
ἐκτοξεύειν, 365.
ἔμπυρα, 1113.
ἐξαιτεῖσθαι, 54.
ἐξαμβλοῦν, 356.
ἐξιχμάζειν, 405.
ἐπουρίζειν, 610.
ἐπί (= *ἐξ οὗ*), 29.
ἐρμήνευμα, 46.
ἐσχάρα, 1138.
- ἤδη*, 691.
**Ἡπειρος*, 159.
- θησαυροί*, 1093.
- ἴδιος*, 376.
- καιρός*, 131, 1120.
κακίονες, 914.
κατα- (in compounds), 443.
καταλείβειν, 131.
κατάρχειν, 1199.
κατεύχεσθαι, 1105.
Κυάναει ἀκταί, 864.

Λοξίας, 51.

μεσάγκυλα, 1133.

μή οὐ, 626.

νεοσσός, 441.

οὐ μή, 757.

παραβάλλεσθαι, 290.

παραστάς, 1121.

περιπετής, 982.

πηδάλια, 290.

πρεσβύτης, 727.

πρίν (with ind.), 1147.

πρόξενοι, 1103.

προστῆναι, 221.

πρύμναν χωρεῖν, 1120.

πυρρίχη, 1135.

Σηπιάς, 1266.

σκηπτός, 1046.

σπορά, 637.

σύγκρατος, 495.

σύμφυτος, 954.

σχῆμα, 1.

τίκτειν, 9.

Τρωϊκὸν πῆδημα, 1139.

φίλιος (sc. Ζεύς), 603.

φίλτρον, 207.

χείρ, 1012.

χλιδή, 2.

χρῆμα, 181.

ψῆφος, 496.

INDEX II.

- Abstract (for concrete), 446.
 Accusative, cognate, 56.
 in apposition to sentence,
 103.
 without preposition, 3.
 Adjective as predicate, 98.
 proleptic, 403.
 Anacoluthon, 1.
 Antiptosis, 101.
 Aorist, gnomic, 320.
 of immediate past, 421.
 Astyanax, 10.
 Atheism, 1165.

 Belief in gods dying, 1165.
 Booty, 5.
 Brachylogy, 220.

 Childlessness, 360.
 Conditions, general, 223, 479,
 485, 694, 1035, 1114, 1180.
 irregular, 38, 702.
 vivid future, 314.
 Conjectures, 27, 290, 294, 650.
 Corruption in MSS., 6, 51, 476,
 1189 f., 1248.

 Dative, ethic, 211.
 Dodona, 886.

 Elegiac lament, 103 f.

 Ellipse, 746.
 of subject, 305, 998.
 of verb, 892.
 Epeisodion, 146.
 Euripides, forensic speeches of,
 183 f.
 Exodos, 1047.

 Fame, estimate of, 320 f.

 Helen, 103.
 Helenos, 1245.
 Hendiadys, 281.
 Herakles, 797.
 Hermione, 146.
 Hyperbaton, 764, 892.
 Hypallage, 159.
 Hysteron-proteron, 589.

 Infinitive, explanatory, 95.
 Interpolations, 668-677.

 Kommos, 1169.

 Lapithae, 791.
 Litotes, 86.

 Marriage, 33.
 Marriage with sister, 175.
 Masculine gender (of women),
 357.
 Metonymy, 106.
 Middle use, 639, 661.
 Molossi, 1244.

- Negatives (not cancelling each other), 101.
- Orestes' complicity, 1115.
- Oxymoron, 27.
- Parodos, 117.
- Part for whole, 593, 856.
- Participle expressing main idea, 420.
- Phocus, 687.
- Phthia, 16.
- Pleonasm, 459.
- Plural for singular, 375.
- Potential indicative, 395.
optative, 85.
- Present tense of attempted action, 193.
- Prologue, 1.
- Relative, attraction of, 91, 864.
irregular, 271.
- Sirens, 936.
- Spartan character, 445 f.
women, 595.
- Stasimon, 274.
- Stichomythia, 232.
- Suppliants' costume, 894.
- Symplegades, 794.
- Tautology, 43.
- Thebes, 1.
- Threnos, 501.
- Tmesis, 115.
- Troy, building of, 1010.
- Women, hatred of, 85, 245, 269,
930.
- Women in public, 877.

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